

SALVATION - Our Living Hope:  
*Through* Suffering  
*To* Glory  
*With* Christ!

A Study of I Peter

*by*

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## Introduction

My interest in I Peter began in 1973 when I was a staff member of a church in Birmingham, AL. The pastor was conducting a verse-by-verse study of this epistle on Wednesday evenings. In fact, the title of this study guide, *Salvation - Our Living Hope: Through Suffering to Glory with Christ*, is borrowed from that study. Some of the ideas contained in this study guide may also have originated from those Wednesday evenings but since I did not keep a written account of it I do not know how to credit it.

As readers will see, this study guide consists of comments or interpretations from many sources. Documentation is provided to offer readers opportunities to see not only similarities and differences of opinion but also to encourage consulting the sources for further study.

Instead of presenting this information in a typical paragraph format, I have arranged the material in outlined indentions, with marginal room for readers to add their own comments or notes. I have often wished for *such space* in the numerous sources I have consulted over the years.

Greek words have been transliterated [letter-for-letter substitution] into English. However, since there are two Greek letters for both *e* and *o*, my computer did not allow me to denote the *long* and *short* forms of those letters. This is not a significant issue with regard to interpretation for English readers but I am acknowledging this deficiency for those who read Greek.

After some background information on the epistle, a relative detailed study follows. I hope this is an informative and inspirational look at I Peter.

## I Peter

### I AUTHOR

Simon Peter (1:1) wrote the epistle or at any rate dictated it to or by (Greek - *dia*) an amanuensis (Silas or Silvanus - 5:12).

### II DATE

The probable time of Peter's death was cp. 67-68 A.D. Therefore, it had to be before then. The fifth Roman Emperor was Nero (54-68 A.D.). He began the first official persecution of Christians about 59 A.D. In 64 A.D., the persecution of Christians in Rome was very severe. Nero had set Rome on fire and then accused the Christians of doing it. By 65 A.D. there was enough time for the persecution in Rome to spread to Asia Minor (the destination of I Peter). The suggested date, therefore, is 65 A.D.

### III PLACE OF WRITING

“Babylon” (5:13) is probably a cryptic reference to “Rome,” as in the book of Revelation. This would hide the actual location from Nero.

### IV RECIPIENTS

“To elect sojourners/residents of dispersion (Greek - *diaspora*) of Pontus, Galatia, Cappadocia, Asia, and Bithynia” (1:1). The term *diaspora* is variously used: (1) to refer to the scattering of the Jews after the Babylonian Captivity/Exile; (2) to refer to the early Jewish Christians living outside Palestine or throughout the Graeco-Roman world; (3) to refer to any and all Christians; a metaphorical way of stating that since heaven is the real home of Christians, we are only temporary residents on planet earth.

## V PURPOSE

The main purpose seems to be that of strengthening the Christians who lived in the 5 provinces (verse 1) who were undergoing fiery trials and sufferings (1:6f). Peter pleads for them to remain steadfast in the midst of suffering. He exhorts them to live godly lives.

## VI THEME

Salvation - Our Living Hope: *Through Suffering To Glory With Christ!*

## VII KEY WORDS

“suffer/s/ed/ing” - 16 occurrences  
“hope” - 4 occurrences (1 verb)  
“joy” - 2 occurrences (1 verb)  
“salvation” - 3 occurrences  
“glory” - 12 occurrences  
“holy” - 8 occurrences  
“fear” - 5 occurrences  
“living” - 7 occurrences

## VIII THREE-FOLD DIVISION

The Concept of Salvation (1:1-2:10)  
The Conduct within Salvation (2:11-4:11)  
The Church of Salvation (4:12-5:14)

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- \* Babylon (5:13)
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## I Peter

### I THE CONCEPT OF SALVATION (1:1-2:10)

#### A. Spiritual Strangers (1:1-2)

##### 1. Author (1:1)

*Petros* - Greek name for the Aramaic *Kephas* ("Cephas" - cp. I Cor. 1:12; 3:22; 9:5; 15:5; Gal. 2:9), the nickname given Simon by Jesus when He first saw him (Jn. 1:42).

*Apostolos* - Greek word for "apostle." Comes from 2 other Greek words: *apo* ("from") and *stello* ("I send"). The word suggests one who has been chosen, trained, equipped, and commissioned.

##### 2. Aliens (1:1)

*Eklektois* - Greek word for "elect."

Election in the New Testament, as well as in the Old Testament, is

... understood as God's purpose and initiative in man's salvation. It is not that God chooses some for salvation and some for damnation, thus determining the destiny of each. . . . Election is God's choice of man as prior to man's choice of God. Salvation is a possibility opened up for man only because of God's calling and election. Did God not seek out man, man could not seek God. God does elect; he does call, but his calling is not coercive. Man is yet free in his answer to God.

... That it is impossible for man to initiate his movement toward God is made clear by Jesus: 'No one is able to come to me except it be given him from the Father' (John 6:65). Again, in John 15:16, it is made clear that initiative in salvation is not on man's side: 'Ye did not choose [*exelexasthe*] me, but I chose you.' ... In the New Testament, the opposite of election is not nonelection, but man's rejection of God's salvation (Stagg 84-88).

*parepidemois* - Greek word for "sojourners." Here it refers to strangers sojourning for a while in a particular place - earth.

### 3. Agreement (1:2)

*kata* - "according to" - 1st preposition  
*prognosin* - "to know beforehand" [origin of our English word, "prognosis"]. As a noun, it occurs only twice in the NT: here and Acts 2:23. It may be translated, "previous determination." This election in salvation was in accordance with God's predetermined plan to save people through faith in Jesus and is thus "according to foreknowledge."

*patros* - "Father" - This implies "that the new relation contemplated by the divine foreknowledge is a new relation of *sonship*" (Vincent 1: 628).

*en* - "in" - 2nd preposition  
*hagiasmo pneumatos* - "sanctification of [the] Spirit"  
 "The spiritual state *in* which the being elected to salvation is realized."

“Sanctification” - ‘to render holy,’ consecration, dedication; ‘wrought by the Spirit’ or ‘the sanctifying work of the Holy Spirit.’

eis - “into/unto/for/to” - 3rd preposition

“Obedience to Jesus is the result of the sanctification” (Robertson 6: 80).

The 3 prepositions include *God* (“according to” His foreknowledge), *Spirit* (the sphere “in” which the Spirit works), and *Jesus* (“for/to” whom obedience is directed. In other words, “the *ground, sphere, and end* of spiritual sanctification” (Vincent 628).

*Hrantismon* - “sprinkling” - only here and Heb. 12:24 in the NT. Here, Peter shows his familiarity with the OT. “When a leper had been healed, he was sprinkled with the blood of a bird (Lev. 14:1-7). Sprinkling with blood is, therefore, the symbol of ‘cleansing.’ By the sacrifice of Christ, the Christian is cleansed from sin . . . . Sprinkling with blood was part of the ritual of the setting apart of Aaron and the priests (Ex. 29:20-21; Lev. 8:30). It was the sign of ‘setting apart’ for the service of God. The Christian is specially set apart for the service of God. . . . Through the sacrifice of Jesus Christ the Christian is called into a new relationship with God, in which the sins of the past are forgiven and he is pledged to obedience” (Barclay 14: 170).

The word *sprinkling* is “to the death of Christ on the Cross and to the ratification of the New Covenant by the blood of Christ - Heb. 9:16-20” (Robertson 80).

“This gathering up of so many doctrinal themes is rare in the salutation of an epistle. The Trinity (Father,

Spirit, and Son) is bound together in the redemptive process of: foreknowledge, election, sanctification, obedience, and cleansing. Hence, the end product of the Father's election is an obedient and cleansed servant of Jesus Christ, set apart by the Holy Spirit for sacred service" (Summers 12: 150).

*charis* - "grace," the sum total of all spiritual blessing that one receives and experiences in God's love and mercy to the undeserving.

*eirene* - "peace," the absence of inward hostility and disorder; the health, harmony, and spiritual well-being which can only be realized through the *charis* of God in Jesus Christ.

This expression occurs in all the Pauline letters. I and II Timothy add "mercy."

## B. Reasons to Rejoice (1:3-9)

### 1. Living Hope (1:3-5)

#### a. Source (1:3)

*Eulogetos*, not *makarios*, is used exclusively in the NT only in reference to God (Mk. 14:61; Lk. 1:68; Rom. 1:25; 9:5; II Cor. 1:3; 11:31; Eph. 1:3; here).

This verse "is an expression of praise to God for what He has done" (Summers 150). It is a doxology to God! He alone is "worthy of all praise" (Williams 6:11).

“according to His great mercy” - “The elect are not begotten [born again] in consequence of anything which they themselves do. The preposition, *kata*, indicates that the ground of God’s begetting was His mercy . . . It is the greatest act which God can do” (Williams 11).

*anagennesas* - “having begotten” - “The Christian is a man who has been reborn; begotten again by God to a new kind of life. Whatever else this means, it means that, when a man becomes a Christian, there comes into his life a change so radical that the only thing that can be said is that life has begun all over again for him” (Barclay 171).

Peter strategically employs the word “living” in this epistle: 1:3, 23; 2:4, 5, 24; 4:5, 6.

“Hope” - “In the NT the word always relates to a future good” (Vincent 630). This “hope” is the “heavenly inheritance” (Bengel 2: 728) mentioned in vs. 4. “It is termed ‘lively,’ because it springs up from Christ’s resurrection” (Bengel 728).

The source or ground of the living hope into which Christians have been begotten is nothing other than the resurrection of Christ Himself. Indeed, Paul declared in Romans 1:4 that it was by the resurrection of Jesus from the dead that He was declared with power to be the Son of God according to the Spirit of holiness.

b. Substance (1:4)

The substance of something is the stuff of which it is made; its content. Here, the substance of our living hope is called an “inheritance.” God negates what sin does.

*kleronomian* - “The property received by the heir . . . here a picture of the blessedness in store” (Robertson 81) for the *elect sojourners of dispersion*. This inheritance has several characteristics:

*aphtharton* - “imperishable, immortal; that which will never die.”

“So many (earthly) inheritances vanish away before they are obtained” (Robertson 81). NOT THIS ONE!

*amianton* - “pure, undefiled, unstained, sinless, without defect or flaw.” Cp. Heb. 7:26; 13:4; Jms. 1:27.

*amaranton* - “unfading, permanent.” This inheritance “will not be like a faded rose” (Robertson 82).

“being reserved/having been reserved” - The perfect tense of this verb denotes “the inheritance as one reserved through God’s care for His own from the beginning down to the present” (Vincent 631). The passive voice of the verb indicates that this is being done for us by God.

“in heaven” - Therefore, “no burglars or bandits can break through where this inheritance is [being] kept” (Robertson 82).

“for you” - Christians are the “direct object” (Vincent 631) of this inheritance - no one else!

c. Security (1:5)

*phrouroumenous* - “being guarded”

This is a military term suggesting “to guard, to keep watch over, to protect.” The present tense here “indicates something ‘in progress, a continuous process of protection’” (Vincent 631).

“by the power/ability of God” - God’s power is the immediate agent by which we are being ‘garrisoned about;’ God Himself “is the cause of the keeping” (Williams 13).

However, we are not ‘kept’ irrespective of a certain response on our part: *dia pisteos* - “through faith.” Faith is commitment; it not only receives what God has to give but also yields to what He demands. Thus, the intermediate agent (*dia*) is *faith*. “By faith salvation is both received and kept” (Bengel 729). “The inheritance is kept; the heirs are guarded” (Bengel 728).

“For a salvation ready to be revealed in the last time” - The ‘salvation’ here referred to is “the consummation of God’s work of redemption at the second coming of Christ (Rom. 13:11; Heb. 9:28) . . . The full revelation of God’s salvation

will be seen only at the end, ‘in the last time’” (Summers 151).

Ultimate deliverance is the goal of the security process of our “being kept and guarded.”

And thus this Living Hope - from the standpoint of its source, substance, and security - is the first reason to rejoice.

## 2. Enduring Faith (1:6-7)

### a. Reality of Trouble (1:6)

“In this” - May refer to “time” (v. 5) or “God” (v. 5) or “Christ” (v. 3) or to the entire content of verses 3-5 (Robertson 83).

“You greatly rejoice” - “This confidence [faith] in the keeping power of God and the ultimate realization of this inheritance in heaven is ground for rejoicing now” (Summers 151). This word denotes great or lively joy.

“little while” - This “refers to the brief period of trials through which they are passing” (Williams 14). “The ‘now for a little while’ is set over against the eternal nature of the inheritance” (Summers 151).

“if necessary” - The first class conditional clause could be translated “since,” for it was/is necessary. Trouble is a reality! This indicates “a moral necessity rather than circumstantial necessity.”

*poikilos* - “various kinds of, all kinds of, varied, diverse, manifold.” “The word gives a vivid picture of the ‘diversity’ of the trials” (Vincent 632).

“Many kinds of difficulties” (Summers 151).  
The word means ‘many-coloured.’

Peter uses this word only one other time and that is to describe the grace of God (I Pt. 4:10). “Our troubles may be many-coloured, but so is the grace of God; there is no colour in the human situation which that grace cannot match. There is grace to match every trial and there is no trial without its grace” (Barclay 177).

*peirasmoides* - “trials.” “It embraces all that goes to furnish a ‘test’ of character” (Vincent 633).

“The afflictions were really permitted for the purpose of putting their faith to a sufficient strain to prove its genuineness, and to make it stronger. Complaining under trials is proof that the complainer needed them, and that a few more might not be amiss” (Williams 14). The reality of trouble!

b. Reason for Trouble (1:7)

*hina* - purpose; the purpose of the trials was to test/prove their faith.

Peter’s analogy: “True faith is tested by trials, just as gold is proved by fire” (Hart 5: 44).

When gold is put into fire, the fire separates it from all the other elements which are found with it in the earth. Gold is purified in this way. Gold is shown to be genuine by the test of fire.

So, “Peter encouraged the Christians to look upon the trials as a means of demonstrating the genuineness of their faith in their God. The word which is translated ‘genuineness’ was also commonly used for testing coins to determine whether they were genuine or counterfeit. As gold is purified by the fire which burns away the dross, so their faith would be purified by the fiery trials. Gold is fireproof, but it is perishable. A demonstrated faith is not perishable” (Summers 151).

It is, indeed, “more precious than gold.”  
The reason for trouble. [cp. Grundmann, 2: 259.]

c. Result of Trouble (1:7)

*heurethe* - “may be found”  
“It indicates the result of searching; may be found after the searching investigations of the Judgment Day”(Williams 14).

Indicates “discovery as the result of scrutiny”  
(Vincent 633).  
“This is the result of the probation by God as the Refiner of hearts”(Robertson 84).

“‘may be found’ - For it does not now appear; but it will appear when others things shall perish”  
(Bengel 729).

“It is not man, but God who finds”(Bigg 104).

What shall appear?

“praise and glory and honor” - “Here probably

both to God and man”(Robertson 84).

“Contempt and slander were the coin with which the world paid off the elect of Asia Minor; but in the balance of the Last Judgment something will be found on the other side” (Williams 14-15).

*apokalupsei* - cp. also 1:13; 4:13; reference here is to the second coming (II Th. 1:7) of Christ “as the Judge and Rewarder” (Bigg 105).

“Here is the recipe for endurance when life is hard and faith is difficult. We can stand up to things *because* of the greatness to which we can look forward, *because* every trial is another test to strengthen and to purify our faith, and *because* at the end of it Jesus Christ is waiting to say, ‘Well done!’ to all His faithful servants” (Barclay 177-178).

### 3. Captivating Love (1:8-9)

#### a. Reciprocal Love (1:8)

“These tested Christians had not seen Christ, but they loved Him without having seen Him. They believed in Him, and even under trials they experienced joy beyond their power to express it” (Summers 151).

“It is possible that Peter has in mind the words of Jesus to Thomas as recorded in Jn. 20:29” (Robertson 84).

“On ‘the magnetism of the unseen Christ’ we have the well-known testimony of Napoleon: ‘An

extraordinary power of influencing and commanding men has been given to Alexander, Charlemagne, and myself. But with us the presence has been necessary. . . . Whereas Jesus Christ has influenced and commanded His subjects without His visible bodily presence for eighteen hundred years” (Hunter 12: 96).  
 I John 4:19.

b. Rejoicing Love (1:8)

*agalliasthe* - “you rejoice/exult” - This is the “same intensive word that is used in ver. 6” (Williams 15).

*chara* - “joy” - “Their faith enables them to pass beyond their present sufferings to the joy which belongs to the subsequent glories. Thus their joy is ‘unspeakable’ and ‘glorified’” (Hart 45).

*aneklaleto* - “unspeakable” - “The Christian joy is unutterable because it is spiritual, heavenly, passing all human speech and understanding, like the peace of God (Phil. 4:7); but also because it is so paradoxical: it is a joy in the midst of sorrow” (Bigg 106).

*dedoxasmene* - “glorified” - The tense of the verb indicates “one that has been and thus is now glorified” (Lenski 11: 42).

“Glory in its *fulness* is bestowed when suffering is over; but even here and now, in the midst of trials, the joy of the Christian sufferer is irradiated by that glory which will be given in the Revelation. The Spirit who rests upon him is the Spirit of glory (4:14); hence he

can glorify God by meek endurance (4:16), and teach others also to glorify Him (2:12)" (Bigg 106).

"Their joy is 'glorified' because it is an earnest of the glory which shall be revealed" (Hart 45).

c. Resulting Love (1:9)

*komizomenoi* - "receiving/obtaining" - The word means "to receive back, to get what is promised" (Robertson 85).

It is also used in 5:4: "You shall *receive* the unfading crown of glory."

*to telos* - "the end/outcome" - "The conclusion, the culmination of faith" (Robertson 85).

In the following expression, Peter defines what this is:

*soterian psuchon* - "salvation of souls" - In other words, "the 'outcome,' the end product, of their faith was that ultimate 'salvation' of their 'souls' . . . Soul is the total person. It is the total being, and that total being is the objective of God's redemptive purpose in regeneration and resurrection" (Summers 151).

The Paradox of Faith and Suffering

- \* Suffering is the lot of all people. Christians should use it as the means of spiritual growth.
- \* As we suffer for Christ's sake, we are participating in the sufferings of Christ.
- \* Suffering has an eschatological element: things are not so bad now when compared with what is to come!

Theme: We go *through* suffering *to* glory if we do it hand in

hand *with* Jesus. This is Our Living Hope!

### C. Subject of Salvation (1:10-12)

Salvation is so great a wonder that the angels desire to look into it/to take a peep into these things.

#### 1. Ancient Contemplation (1:10-12)

##### a. Investigation (1:10-11a)

Here the word *salvation* is “practically an equivalent for the gospel” (Bigg 107).

*prophetai* - “prophets” - “The omission of the article [the] gives majesty to the style . . . for it tends to divert the hearer’s attention from the special consideration of individuals to the class itself” (Bengel 730). These OT prophets “‘prophesied of the grace’ which was to be the realized possession of the Christians” (Summers 152).

“The fulfillment of their prophecies had become reality” (Lenski 44).

*exezetesan kai exeraunesan* - “inquired and searched diligently” - “The former is more general, the latter more specific” (Lenski 44).

Though the writers of the books of prophecy in the OT wrote concerning Jesus, as God told them to, they themselves did not fully understand all that these prophecies meant; so they were eager to learn more about the meaning of the words which they themselves had written.

“The prophets were concerned with the Messianic salvation and searched their own writings and those of their predecessors for definite information about it. They are honored by the Christians who realize that, as a matter of fact, they prophesied concerning the grace which was destined for the Christian Church” (Hart 46).

“The yearnings and searchings of the old prophets find their fulfillment in Christ and His redemption” (Hunter 97).

“This passage tells us that God’s truth comes only to the man who searches for it. In inspiration there is an element which is human and an element which is divine; it is the product at one and the same time of the search of man’s mind and the revelation of God’s Spirit” (Barclay 180).

*tina e poion kairon* - “who/what [time, person] or what time/period or kind of time” - “It is also possible to dissociate *tina* from *kairon* and to render ‘in reference to whom and what time’” (Hart 46).

“‘what time’ (definite future time); or ‘what kind’ of time - time marked by what kind of condition or circumstances. They earnestly sought to know both the exact time and the nature of the time. These two points involved desire to know more of Him who was to suffer. They wanted to know more than they wrote, and to understand better what they did write” (Williams 17).

“The prophets knew what they prophesied; they knew not, and sought to understand, at what appointed date, or in what stage of the world’s history, in what

kind of time (*poion kairon*), the prophecy would be fulfilled" (Bigg 108).

b. Inspiration (1:11)

"the Spirit of Christ in them" - These words "must be accepted quite frankly. Christ was in the prophets, and from Him came their inspiration" (Bigg 108).

This is the only time when the Spirit (called the Spirit of Christ and the Spirit of God) is said to be "in" the OT prophets.

"The Being who was known among the Jews as Jesus the Son of Mary is here clearly assumed to have had existence in the several periods of prophetic inquiry. His Spirit, either His own spirit or the Holy Spirit, was in the prophets. In either case the effect was the same. It was by 'the Spirit' that the things were revealed to prophets, and declared to them beforehand" (Williams 17).

"The agent of God's revelation to the prophets was the preexistent Christ who later became flesh" (Summers 152).

*promarturomenon* - "when predicting" - "Here we have predictive prophecy concerning the Messiah, though some modern critics fail to find predictions of the Messiah in the OT" (Robertson 86).

*ta eis Christon pathemata* - "the sufferings of Christ" "The sufferings to happen to Christ" (Bengel 730).

“Peter was especially concerned to show that the sufferings of Christ were in fulfillment of prophecy, because it was a subject of dispute with the Jews whether the Christ was to suffer (Acts 3:18; 26:22-23)” (Vincent 635).

*This is the first specific reference to the sufferings of Christ* (6 in all: 2:21, 23; 4:1, 13; 5:1).

*kai tas meta tauta doxas* - “and the subsequent glories”  
“The plural is used to indicate the successive stages of His glorification; the glory of His resurrection and ascension, of the last judgment, and of the kingdom of heaven” (Vincent 635; Bengel 730).

The plural “may refer to the successive manifestations of Christ’s glory - Resurrection, Ascension, Pentecost, Miracles (Acts 3:13), Judgment - or to the glory of Christ, and the glory that shall be bestowed on His faithful” (Bigg 10).

So, “both the sufferings and the glories pertain to His human nature: the sufferings to His state of humiliation, the glories after the sufferings to His state of exaltation” (Lenski 318).

c. Information (1:12)

“It was revealed to them [the prophets] that the realisation of their prophetic vision was not for their own time. The prophets saw Messiah, and St. Peter evidently means that they saw Him with great clearness and accuracy in the broad outlines; but when they strove to know when these things should be, an answer came, ‘Not yet. The promise

is for others, not for you. Inquire no further” (Bigg 110-111).

In other words, the Holy Spirit revealed to the OT prophets that they would not be in the age when Christ would come but that it would be in the days of the New Covenant. This was ‘revelation’ about the revelation already received; ‘revelation after research.’

“Peter here sees the OT prophets as serving God not for their own sakes or times, but for ours; they were doing work, the full import of which was hid from themselves and is disclosed only now in the gospel” (Hunter 99).

“The imperfect [tense] ‘were ministering’ is descriptive, it does not, however, imply that their ministry had *nothing* to do with themselves and with the generation of their time but that the great events which the Spirit was testifying to in advance - the sufferings pertaining to Christ and His glories - were to occur in the future, were to be announced or proclaimed (2nd Aor. Pass.) as having occurred to future generations and thus to Peter’s present readers” (Lenski 47-48).

“Instead of stating the thought abstractly, namely that the prophets were ministering to future generations in many nations, Peter states it concretely and personally: ‘to you’” (Ibid).

## 2. Apostolic Proclamation (1:12)

“things which have been announced [aorist tense which

cares to state only the past fact] to you by means of those gospelizing you.”

“We know what these *things* were which the gospel preachers published, which Peter’s readers had heard and believed, the very things which the Spirit had testified in advance, the sufferings and glories of Christ, now no longer to be awaited, now realities that had come to pass. All these preachers used the old prophecies in all of their preaching; the old prophets were, indeed, ministering to Peter’s readers . . . The whole NT gospel rests on the Spirit’s OT testimony that was made through the OT prophets. Cancel that testimony, and you remove the basis of the gospel of Christ. It was revealed to the prophets that their ministry was to be far grander than a ministry merely for themselves and for their time; it was a ministry for all of the future ages, for Peter’s readers as well as for us to this day” (Lenski 48-49).

“Holy Spirit sent from heaven” - “Here the Holy Ghost who was ‘sent from heaven’ on the day of Pentecost, and inspired the preachers of the gospel, is introduced as a guarantee that the gospel cannot contradict the message of the OT prophets who were inspired by the *pneuma Christou*” (Bigg 111).

“Preaching without the Spirit is ‘forced work’” (Williams 18).

“Preaching is through the Holy Spirit sent down from heaven. The preacher’s message is not his own; it is given to him. He brings, not his own opinions and even prejudices; he brings the truth as given him by the

Holy Spirit. Like the prophet he will have to search and enquire; he will have to study and to learn; but he must then wait for the guidance of the Spirit to come to him" (Barclay 181-182).

### 3. Angelic Fascination (1:12)

"So great and blessed are the things pertaining to Christ that the Spirit who inspired the prophets testified them in advance; that the Spirit enabled the gospel preachers to announce them wherever they went; and that even 'angels desire to look into them'" (Lenski 50).

*epithumousin* - "eagerly desire" - "A well-regulated curiosity is a virtue, not only in prophets, ver. 10, but also in angels" (Bengel 730-731).

This same word is used "by Christ in expressing His wish to eat the passover (Lk. 22:15); of the prodigal's desire to satisfy his hunger with husks" (Vincent 635).

[These are the only 3 occurrences of this word in the NT.]

*parakupsai* - "look into" - The word can mean "to take a sidelong glance, as when one peeps out of a window or door at a person passing in the street . . . the angels long for much more than a casual glance upon the Church and its gospel of suffering and glory" (Bigg 111).

"Here it portrays one stooping and stretching the neck to gaze on some wonderful sight" (Vincent 635).

"The blessings of the gospel are here said to excite the envious interest of the angels" (Hunter 99).

"It conveys the thought that even when they do look

such heavenly beings cannot fully understand all that these great things (*auta*, v. 12) pertaining to Christ and to our salvation contain" (Lenski 50).

4. Absolute Application (1:10, 12)

*eis humas* - "to you" (v. 10); *humin de* - "but to you" (v. 12)

This is no general, vague, ambiguous gospel. It is one of direct, absolute application!

D. Pilgrim's Pilgrimage (1:13-21)

I. Respond Wholeheartedly to God's Grace (1:13)

*Dio* - "Reference is to the general contents of verses 3-12" (Bigg 112).

Because of what has been said in vs. 3-12.

*anazosamenoi* - "having girded up" [hapax legomenon] In this 1st Aorist Middle Participle, antecedent action relative to the main verb (*elpisate* - "hope") is stressed.

This expression comes from the Eastern Oriental custom "of gathering or tucking up long skirts by means of a belt so as to be ready for energetic action" (Bigg 112).

"In the east men wore long flowing robes which hindered fast progress or strenuous action. Round the waist they wore a broad belt or girdle; and when strenuous action was necessary they shortened the long robe by pulling it up within the belt in order to give them freedom of movement" (Barclay 183).

“Christ’s call is a call to active service. There is a fitness in the figure as addressed to ‘sojourners’ and ‘pilgrims’ (1:1; 2:11), who must be always ready to move” (Vincent 636).

“Those who have girded up their loins are ready for instant obedience” (Bigg 112).

“This expression is used figuratively with reference to *the mind*, which includes thinking as well as . . . business, decision, action, not idling, not drifting after this and that momentary attraction” (Lenski 51).

*nephontes* - “being sober”

In this Present Active Participle, simultaneous action relative to the main verb (*elpisate* - “hope”) is stressed. The present tense suggests “a state of soberness.”

“That state of circumspection (caution, care, prudence) and self-control which will keep you from falling under enticements to sin, to whatever part of your nature they may be addressed. The word was much used relative to wine drinking, but here it has a wider meaning” (Williams 18).

“Soberness is the opposite of infatuation with the things of this world; a calm, steady state of mind which weighs and estimates things aright and thus enables us to make the right decision” (Lenski 52).

Living alertly and keeping mind and heart awake for the needs of the moment!

So, their decisive action of “having girded up the loins of *their* mind” placed them in a mental state of sobriety,

which qualified and enabled them to obey the following command:

*elpisate* - “hope/hope for/ hope in; expect; trust” - This is the main verb, and the previous participles denote action either antecedent to or simultaneous with this verb.

*teleios* - “perfectly, fully, completely, with finality” (Lenski 52).

This adverb is a hapax legomenon (i.e., occurring only once in the NT).

“. . . do not set your hope on this grace tentatively or in a halfhearted way” (Lenski 52).

“Have that hope which may grasp ‘the proposed end,’ ver. 9. Hope perfectly without doubt or dejection, with full devotion of soul” (Bengel 731).

“. . . wholly and unchangeably; without doubt or despondently” (Vincent 636).

“. . . strongly and constantly, without intermittent doubting” (Williams 18).

*charin* - “grace” - “The gracious gift of deliverance, which is being brought, and before long will be given, in the Revelation - see vs. 5, 7” (Bigg 113).

“The final expression of ‘God’s love in action’ which the Christians will experience when Christ is ‘unveiled’ in all His majesty as judge and redeemer” (Hunter 100).

*pheromenev* - “being brought” - “The object of hope is already on the way” (Hart 48).

*en apokalupsei Iesou Christou* - “at [the] revelation of Jesus Christ”

The culmination of this grace will be experienced at the Second Coming.

“The final deliverance” (Hart 48).

“Peter reverts to v. 3, to the living hope to which the God and Father of our Lord Jesus Christ begot the readers. Hope is a key word of this epistle. It expects something in the future. Peter has already said that this is an ‘inheritance incorruptible, unstained, unfading, kept for us in the heavens’ (Lenski 53).

“It is the great characteristic of the Christian that he lives in hope; and because he lives in hope he can endure the trials of the present. Any man can endure struggle and effort and toil, if he is certain that it is all leading somewhere. That is why the athlete accepts his training and the student his study. For the Christian the best is always still to come. He can live with gratitude for all the mercies of the past, with resolution to meet the challenge of the present and with the certain hope that in Christ the best is yet to be” (Barclay 183).

Salvation - Our Living Hope: *Through Suffering To Glory With Christ!*

## 2. Resemble God in His Nature (1:14-16)

*hos tekna hupakoes* - “as children of obedience”

“Children of obedience are those whose mother is obedience, in whom is the spirit of obedience” (Bigg 113).

This expression naturally follows from the idea of

“born again” (v. 3) and “for obedience” (v. 2).

“Childhood and obedience go together” (Lenski 54).

*“not conforming/fashioning yourselves to the former lusts in your ignorance”*

“The Christian needed to be warned against conformity to the manners and morals of their countrymen, which were incompatible with their new faith - see v. 2-4” (Hart 49).

The outward pattern of our life should not be in contrast with the inward change. Our lives as children of God should be marked by *obedience* to Christ. We should not have as a pattern or model for our lives the things we once did (Rom. 12:1-2; Col. 3:1-3).

*agnoia* - “ignorance” - “In the time of it and in consequence of it. It was ‘ignorance of divine things’ (Acts 17:30; Eph. 4:18; I Tim. 1:13; Rom. 10:3), and was held to be criminal. So far as the readers were *Gentiles*, they showed their ignorance through worship of idols; so far as they were *Jews*, they showed it by overlooking the exalted nature of Him Whom they professed to worship” (Williams 19).

“It would be monstrous for children of obedience to go back and to fashion and fit themselves again to those lusts of a former time ‘in the ignorance’ in which they then lived” (Lenski 54).

Vs. 15 - *kaleo* - “called” - Also used 2:9, 21; 3:6, 9; 5:10.

“you yourselves also be holy in all behavior” - “The God Who called them from their past ways of ignorance and sin is to be the model for their life as His people. The demand for holiness in man is predicated upon holiness in God. In so doing, it rejects any degree of moral relativism which too often characterizes society.

Basically, holiness means to be set apart. God is holy in that He is set apart from all others and from every thought or act which could be called sinful, unrighteous, unjust, etc. He calls for His people to be like Him. The goal is absolute holiness. He cannot set a lower goal. Although that goal is never realized in this life, the tension of striving to reach it must always be there. The child of God must never be comfortable and satisfied short of reaching the goal” (Summers 153).

“God is our standard or pattern, not our lusts” (Robertson 88).

“Conforming ourselves to the Holy One is not only an outward act; it is also, and chiefly, an inward state. Holiness as a state of heart manifests itself in the external life” (Williams 19).

*anastrophe* - “manner of life, conduct, behavior” - cp. 1:18; 2:12; 3:1, 2, 16.

Vs. 16 - “it is written” - Regular formula for introducing an OT quotation; it “is cited to fortify the injunction” (Lenski 57).

*esesthe* - “you shall be” - Future Imperative. “Neither the most exacting conformity to moral law, nor the most scrupulous attention to the rites of Christianity, will

answer in the place of holiness" (Williams 19).

"To be chosen by God is to enter, not only into great privilege, but also into great responsibility. It was God's insistence to His people that they must be holy because He was holy (Lev. 11:44; 19:2; 20:7, 26). The word for 'holy' is *hagios*, whose root meaning is 'different.' The Temple is *hagios* because it is different from others buildings; the Sabbath is *hagios* because it is different from other days; the Christian is *hagios* because he is different from other men. The Christian is God's man by God's choice. He is chosen for a task in the world and for a destiny in eternity. He is chosen to live for God in time and with Him in eternity. There is laid on the Christian the task of being different" (Barclay 188).

"God does not connive at sin (shut His eyes) and unholy living since forgiveness has come through Christ. Let no one think that he can remain among the children of obedience while he still fashions his conduct according to the old lusts. Only the pure in heart shall see God (Mt. 5:8), and without holiness it is impossible to see Him (Heb. 12:14). Christ died, not to save us 'in' our sins, but 'from' our sins" (Lenski 57).

II Cor. 6:17-18.

### 3. Remember the Judgment (1:17)

"If you call" - 1st class condition, "not expressive of doubt, but a significant way of affirming" (Williams 19).

*patera* - “Father” - cp. vs. 2, 3. “As His children we will call upon Him as ‘Father’ . . . Our calling upon Him as Father is our answer to His having ‘called’ us to be His own (v. 15)” (Lenski 58).

“The One Who judges impartially according to each one’s work” - “So many still think only of the word ‘Father’ and forget that He is ‘the Holy One who w/out respect to persons judges each one according to his works.’ They convert Him into an indulgent grandfather God who shuts an eye to the sins of His children . . . Not in vain do the apostles constantly repeat that God is no respecter of persons, that as such he accepts both Jewish and Gentile believers as children (Acts 10:34) but also judges all with absolute impartiality (Rom 12:11; Eph. 6:9; Col. 3:25; Jms. 2:1)” (Lenski 59).

*aprosopolemptos* - hapax legomenon. This word is made up of three components: *a* - alpha privative which negates the meaning of the word; *prosopon* - “face, countenance”; *lambano* - “to receive” God receives the face of no one! He “makes no distinction between high and low, rich or poor, Jew or Gentile” (Bigg 117).

*ergon* - “work”

“There is no discrepancy between judging according to work and judging according to faith: the work is the evidence of the presence or of the absence of faith. God sees and knows both the faith and its work . . . but in His public judgment He refers to the work because this is the public evidence which all men and angels can see, all thus corroborate (confirm) God’s just and impartial judgments” (Lenski 60).

*paroikias* - “sojourning” - a person’s non-citizenship status; one on a pilgrimage; temporary resident; “living as outsiders in this sinful world” (Lenski 61). Cp. Acts 13:17.

*en phobos* - “fear, reverence” - “Awe in face of the responsibility of pursuing holiness” (Summers 153). “Reverential sense of accountability, allied to holiness (v. 15, 16)” (Williams 19).

“The fear which is opposed to security, lightness, and indifference of mind in regard to God and His saving will and Word . . . When men demand a God whom they need not fear, they demand an idol that does not exist . . . The truer the child of God, the more this child will dread to offend, even to ignore God and His just judgment” (Lenski 61).

Cp. Philippians 2:12 - “work out your salvation with *fear and trembling*.”

#### 4. Recall the Cost of Judgment (1:18-21)

*eidores* - “knowing”

“The Christian’s holy living should spring from a realization of the costliness of his redemption” (Hunter 102).

This participle “assigns a reason, and the reason should act as a motive” (Williams 20).

“They should conduct themselves ‘in fear,’ not only because of the Holiness and Justice of God, but also because of the high cost of redemption” (Bigg 118).

*elutrothete* - “redeemed, liberated, set free, released”

The basic idea of the word is of ransoming from slavery

into freedom. Peter, no doubt, derives the metaphor from his Lord, who had spoken of His atoning sacrifice as ‘a ransom for many’ (Mk. 10:45). ‘Ransom’ is the sum demanded for the release of a prisoner.

The verb *lutroo* occurs only 3 times in the NT: Lk. 24:21; Titus 2:14; I Pt. 1:18

## BUT FROM WHAT WERE THEY REDEEMED?

*mataias* - “A vain course of life, which leaves no fruit, when the time has passed away” (Bengel 732).

“Peter describes the degradation of the old life in two striking epithets: first, it is *mataia*, futile, a fumbling, groping life which makes no effective contact with reality and whose mournful verdict at the end must ever be ‘all is vanity;’ and second, it is *patroparadotos*, utterly traditional and conventional, destitute of moral initiative or originality. How different, he would say, is the life that Christ has touched, how new and fruitful and effective” (Hunter 102).

*patroparadotou* - hapax legomenon

“The tradition they inherited; their fathers and former generations had nothing better to pass on to their descendants. Save for God and the ransom He provided, the readers would have remained in their frightful bondage” (Lenski 63).

“The Jews made a wrong use of tradition (Mt. 15:2-11), but the reference here seems mainly to Gentiles ( I Pt. 2:12” (Robertson 90).

“not with perishable silver or gold” - “The most precious earthly metals are corruptible and perishable because they have value only among men, only for time. They are here fitly singled out since earthly captives are ransomed by the payment of a money price. All the treasure of the world could not ransom a single pagan and save him from his pagan life. No corrupt ransom can save from a corrupt life” (Lenski 62).

V. 19 - *alla timio haimati* - “but with precious blood” - “Sacrificial blood shed in a sacrificial, expiatory death. That is why he does not say ‘death,’ for a death might occur in many ways and not necessarily by the shedding of blood” (Lenski 64).

His life was poured out in violent death.

“The blood of anyone is ‘precious’ (costly), far above gold or silver, but that of Jesus immeasurably more so” (Robertson 90).

“The nature of the ransom-price is blood, not money; the costliness of the ransom-price is precious, not perishable” (Hunter 103).

“It cost the life and death of Jesus Christ to liberate men from their bondage to sin and to death” (Barclay 185).

*amnou* - “lamb” - This very word denotes “one slain in sacrifice. Peter undoubtedly has in mind John 1:29, the words of the Baptist, whose disciple Peter had once been: ‘Behold, the Lamb of God, which taketh away the sin of the world’” (Lenski 64).

Cp. Is. 53:6-7

“Peter was so familiar with the idea of ‘sacrifice,’ as illustrated in the death of the paschal lamb (Ex. 12:5), that he must have used this very word ‘lamb’ to express

not only innocence but substitution" (Williams 20). NT references to 'lamb' - John 1:29, 36; Acts 8:32; I Pt. 1:19.

*amomou* - "faultless; without blemish"

NT occurrences: Eph. 1:4; 5:27; Col. 1:22; Heb. 9:14; I Pt. 1:19; Jude 24; Rev. 14:5

"Without spot as the paschal (Passover) lamb had to be" (Robertson 91).

"Representing the OT phrase for absence of physical defect (Ex. 12:5; Lev. 22:20; cp. Heb. 9:14)" (Vincent 638).

"The OT demand that sacrifices be without physical blemish finds its NT fulfillment in the perfect moral blamelessness (Heb. 4:15; 7:26) of the Redeemer who sacrifices Himself" (Hauck 4: 831).

*aspilou* - "without spot, blameless"

NT occurrences: I Tim. 6:14; Jms. 1:27; I Pt. 1:19; II Pt. 3:14

"The sinlessness of Jesus . . . The holy God accepts only what is morally blameless" (Oepke 1: 502).

*Christou* - "of Christ"

This word "stands at the end of the sentence, and is emphatic" (Vincent 638).

The word is in this unusual position for emphasis and clearness with the following participles:

V. 20 - *proegnosmenou* - "foreknown" - verbal form of *prognosin* in v. 2; "to know beforehand"

Christ was the center of God's plan of salvation from the beginning. Before the world was ever created, God,

foreseeing sin, planned that Christ should die for sinners (Eph. 1:14; Rev. 13:8).

“Redemption was not the result of a change in the mind of God” (Williams 21).

*pro kataboles kosmou* - “before foundation of world”

“This precise curious phrase occurs in John 17:24 in the Saviour’s mouth of His preincarnate state with the Father” (Robertson 91).

“Before Creation, God had intended Christ as Redeemer” (Hunter 103).

“Christ was foreknown before the creation and existed before His manifestation” (Hart 51).

“It was before the creation of the world that He was predestined for the work which was given Him to do. Here is a great thought. Sometimes we tend to think of God as first Creator and then Redeemer, as having created the world and then, when things went wrong, finding a way to rescue it through Jesus Christ. But here we have the vision of a God who was Redeemer ‘before’ He was Creator. His redeeming purpose was not an emergency measure to which He was compelled when things went wrong. It goes back before creation” (Barclay 185).

“Christ’s sacrifice was seen by God as eternally present . . . thus in eternity, timelessly, God foreknew” (Lenski 67).

*phanerothentos* - “was/having been manifested”

This participle is used “to indicate the one historical act of making manifest or publishing . . . All that was foreknown by God before time and the world existed ‘was made manifest (or public) at the end of the

times' . . . This publication was made when our Ransomer finally appeared and shed His blood, and when the gospel news of His ransoming was announced to all the world" (Lenski 66-67). Cp. Lk. 2:10-11. Reference here is to "the Incarnation in contrast with the preexistence of Christ" (Robertson 91).

"Observe the difference in tense. 'Foreknown' is the perfect participle, 'has been known from all eternity down to the present;' 'Manifested' is the aorist participle, pointing to a definite act at a given time" (Vincent 639).

"That which God had planned before the creation of the world, He brought to reality in the death and resurrection of Jesus Christ" (Summers 153).

*eschatou ton chronon* - "in/at the last times"

*chronos* - period of time; not *kairos* - opportune time; "In the last epoch (period) of the world's history" (Bigg 121).

"Doubtless referring to successive periods in human history until the fullness of the time came (Gal. 4:4)" (Robertson 91).

"Peter regards the Christian era as the last period in the religious history of man" (Hunter 103).

*di' humas* - "for you"

"The purport [main idea] of this verse is to deepen the reader's sense of the need of holiness and godly fear. Not only is the blood precious, but the sacrifice of Christ was purposed by God before creation, and all *for you*" (Bigg 121).

This is "proof of God's love, not of their desert or worth" (Robertson 91).

V. 21

*di' autou* - “through Him”

“Christ and His ransoming blood are conceived as the medium or means that produce faith” (Lenski 68).

“believers in God Who raised Him from the dead and gave glory to Him” - “It is to be observed that here the brethren believe in God, not because the Son has revealed the Father (Mt. 11:27), but because the Father has revealed the Son - revealed Him by raising Him from the dead. The Resurrection is God’s mightiest act which more than any other reveals Him as the living God . . . it was the Resurrection which wonderfully restored Peter’s shattered faith” (Hunter 103).

“The Resurrection and Exaltation are appealed to just as in St. Peter’s speech on Pentecost, and indeed in the Book of Acts throughout. Here the Resurrection is a revelation of God and His abounding mercy; it is also the means (or one means) of the *anagennesis* (v. 3), and gives efficacy (effectiveness) to Baptism (3:21)” (Bigg 121).

“By means of these acts God declared that Christ’s blood was efficient as a ransom” (Lenski 68).

“God gave Jesus Christ glory in the eyes of unbelievers (Acts 3:13) and of the Church, bestowing upon Him of grace ‘the Name which is above every name’ (Phil. 2:9)” (Bigg 122).

*hoste ten pistin humon kai elpida einai eis theon* - “so that your faith and hope are in God”

*hoste* - “so that” emphasizing *result*.

“The emphasis is on *eis theon*; He is the great surety for

both our faith or confidence and our hope. The latter is added with reference to Peter's readers because they are addressed as 'foreigners' in this world who have been begotten of God to a 'living hope' (v. 1, 3) and are to set their *hope* on God's grace (v. 13). With their faith and their hope so solidly anchored, the readers are to watch their conduct so that it may ever be that of 'obedient children' who are passing the time of their position as aliens in this foreign world in fear" (Lenski 69).

**SALVATION - Our Living Hope: *Through* Suffering  
*To* Glory *With* Christ!**

E. Purified People (1:22-25)

1. Miracle of the Purified (1:22)

"Your obedient acceptance of the [gospel] truth has cleansed your soul and made them ready for true love of the brethren; so let your love for one another be spontaneous and fervent" (Hunter 104).

*hegnikotes* - "having purified"

"Having undergone purification of your souls . . . the word denotes chastity & all other purity" (Bengel 732).

This refers, not to ceremonial, but to a moral purifying. It is used "to denote full moral purity [as the decisive presupposition for the reception] of salvation (Jms. 4:8; I Jn. 3:3)" (Hauck 1: 123).

" . . . becoming pure through forgiveness of sins . . . to cleanse" (Arndt & Gingrich 11).

The perfect tense denotes that what began in the past is continuing in the present: “the purified state, the regenerate state that began at the time of the conversion of the readers is still their state” (Lenski 70).

a. Demand of the Miracle (1:22)

*en te hupakoe tes aletheias* - “in obedience to the truth”  
“The obedience which the truth requires, the acceptance of the truth in faith and the submission to it in life. This ‘truth’ is the whole gospel reality” (Lenski 71).

Only “obedience to the truth uttered by the Spirit of Christ through the prophets (vs. 10-12) leads to purity of soul” (Bigg 122).

b. Design of the Miracle (1:22)

*eis philadelphia anupokriton* - “for sincere brotherly love”

This “purity from evil inclinations, especially from rancour and malice, leads to love of the brethren . . . love for those who are brethren by virtue of the *anagennesis*” (Bigg 122-123).

*anupokriton* - “sincere, genuine” - not hypocritical; NT occurrences: Rom. 12:9; II Cor. 6:6; I Tim. 1:5; II Tim. 1:5; I Pt. 1:22; Jms. 3:17.

“Not affected, Pharisaic, formal, mechanical, but sincere” (Bigg 123).

“The adjective = not wearing a mask such as ancient actors wore on the stage to represent some fictitious character. There is always danger that we pretend like an actor instead of having actual

affection” (Lenski 71).

2. Mandate for the Purified (1:22)

a. Definition of the Mandate (1:22)

*agapesate* - “love” - 1st Aorist Imperative  
“The love of full intelligence and understanding  
coupled with corresponding purpose” (Lenski  
72).

Love is “that noblest jewel in the diadem of early  
Christianity (Gunkel)” (Hunter 104).

b. Degree of the Mandate (1:22)

*ektenos* - “fervently, earnestly, constantly, intensely”  
*ek* - “out” and *teino* - “to stretch”

Hapax legomenon

“unintermittent, steady” (Bigg 123).

“The word means ‘stretching toward,’ ‘directed  
intensely toward’ the object [“one another”] -  
an important exhortation, lest they become cold  
and selfish” (Williams 22).

c. Depth of the Mandate (1:22)

“‘From the heart’ marks the *depth* [while the  
adverb *ektenos* marks the *intensity*,] ‘strenuously’  
as one stretches out and extends his effort to the  
limit” (Lenski 72).

“Our loving efforts are not always appreciated, are  
sometimes received with coldness or even rebuffs.  
Often, too, brethren are not very lovable, and while

we ourselves have love in our heart we do not always manifest it fully . . . Peter is unlocking the floodgates so that the full stream may gush forth" (Lenski 72).

### 3. Means of Being Purified (1:23-25)

#### a. Description of the Means (1:23-25)

*anagegennemenoī* - "having been born again"

Perfect Passive Participle

Cp. v. 3 - Aorist tense. These are the only two occurrences of the word *anagennao* in the NT.

"Peter's readers are, indeed, brethren, and are that in a far higher [sense] than the common, physical sense" (Lenski 72).

This word, used here and in v. 3, refers to God's "making the sinful [ones] spiritually new . . .

But [we] were no more begotten into fully developed Christians than [we] were begotten into fully developed [human beings - intellectually or bodily]. Regeneration is only the beginning of spiritual life; but if, from the time when it is supposed to [have taken] place, there is no growth, nothing can be admitted as evidence that it occurred at all" (Williams 12).

*ouk ek sporas phthartes* - "not from corruptible seed"

"Corruptible seed brings forth flesh unto death; the incorruptible seed of the Word brings forth life everlasting. In v. 3 the One Who begot us and to what He begot us [a living hope] are made prominent; *now* the [description of the] divine seed [or sowing, as the means] by which we have

been begotten as children of God is emphasized” (Lenski 73).

“Notice the difference in the prepositions; the former (*ek*) denoting the ‘origin’ or ‘source’ of life, the latter (*dia*) the ‘medium’ [or means] through which it imparts itself” (Vincent 640).

*sporas* is a hapax legomenon. “Man’s seed is perishable and that which is born of it will perish, die. But the one who is ‘born anew’ is born of God’s seed; it is imperishable . . . That ‘seed’ of God is His ‘living and abiding word’” (Summers 154).

*dia logou zontos theou kai menontos* - “through the living and abiding word of God”

“‘Living’ recalls v. 3, ‘unto a living hope.’ With the expression ‘living and abiding Word’ Peter simply states the main point of the quotation from Isa. 40:6-8 (v. 24). The point is to show the exalted nature of the life that is in us believers, the life that makes us brethren in the divine sense: we all have been begotten of incorruptible seed by means of God’s living and abiding Word . . . cp. Mt. 24:35” (Lenski 73).

## V. 24

*dioti* - “because, for, therefore”

This word is used by Peter on two other occasions (1:16; 2:6) to introduce quotations from the OT. Here the quotation is from Is. 40:6-8.

This is “a statement of the ancient prophet that says exactly what Peter himself says about the nature of the Word. It is so much to the point because it compares the corruptible and the

incorruptible (flesh and the Word)" (Lenski 74).

*pasa sark* - "all flesh"

That is, all people in their natural state. This is a term which pinpoints the brevity of life.

*pasa doxa* - "all glory"

"Man's wisdom, strength, riches, and righteousness" (Bengel 733).

"All that man is proud of in his earthly existence, beauty, strength, wealth, honor, art, education, learning, virtue, achievement, greatness, is but the bloom of the grass and no more" (Lenski 74).

"The main point of the quotation is the contrast between the shortness of earthly beauty and the eternity of the Word of God" (Bigg 124).

b. Dearness of the Means (1:25)

*to hrema* - "the word" = *to hrema kuriou* - "the word of the Lord" = *logou* - "word" (v. 23)

*euangelisthen* - "gospelized, preached"  
cp. 1:12 and 4:6

*eis humas* - "to you" - "In whom immortality is thereby implanted" (Bengel 733)

"The gospel is God's own utterance. Preached as glad tidings to you, it entered your hearts and regenerated you, imparted its eternal life to you, overcame what is corruptible and perishing by

replacing it with what is incorruptible and remains forever. It is for us, then, to rejoice in our ransoming and regeneration, in our faith and our hope, and ever to remember the price of the former [ransom] and the power of the latter [regeneration] so that, living in fear [reverence, awe of God] and exercising our new life in love, we may reach the end of our faith, ‘salvation of souls’ (v. 9)” (Lenski 75).

Christians are purified people!

## F. People for Possession (2:1-10)

### I. Passionate Function (2:1-3)

*oun* - “therefore, wherefore, thus, so, accordingly” Because of what has been said “about our having been begotten again by means of God’s living and abiding Word. Born anew *of* the Word, we must be nourished to growth *by* the Word” (Lenski 76).

*apothemenoi* - “having put aside” - 2nd Aorist Participle “Without this decisive break with the past it would be useless for Peter to urge his readers to nourish themselves with the Word” (Lenski 77).

#### Preventives of adequate functioning:

*kakia* - “evil, wickedness; eagerness to hurt one’s neighbor; hateful feelings” which prompt the following (the following vices further define *kakia*):

*dolon* - “deceit, guile; that which is in contrast with ‘obedience to the truth’” (1:22); the original meaning of the word was ‘a bait for fish.’

*hypokriseis* - “hypocrisy, insincerity, pretense”; cp. Mk.

7:6/Isa. 29:13; the plural may refer to kinds or acts of hypocrisy.

*phthonous* - “envies, jealousies; the ill-will that is stirred up at sight of the good fortune of others.”

*katalalias* - “backbitings; false, defamatory statements; to speak against”; as a noun/substantive, it appears only here and II Cor. 12:20. The adjective *katalalos* occurs in Rom. 1:30.

## V. 2

*artigenneta* - “newborn”; from *arti* - “now, just now” and *gennao* - “bear, give birth to”;

cp. 1:3, 23 - *anagennao*

This word may refer to their recent conversion to Christianity *or* to the fact that from the perspective of eternity, the beginning of our new life always seems a ‘just now’ experience; a thing of just yesterday.

“The ruler of Ethiopia from 1844 to 1913 believed the printed Bible had some kind of special power. So, each day he ate two pages. He seemed to receive no harm from this until he ate some colored illustration pages in the area of I Kings. Some of the coloring chemicals were poisonous, so he died. The Bible is food - not for the body, but for the soul. Just as the best of foods will not benefit a person’s body unless ingested, the ‘bread of life’ will not profit us spiritually unless we take it into our hearts. How hungry are we for the Word of God?” (*Pulpit Helps*, 8-91 27).

*epipotheo* - “long for, earnestly desire, yearn for, crave”

1st Aorist Imperative - denotes decisive action; intensive longing for this with all your facilities! We should

hunger and thirst for it!

*adolon* - “pure, sincere, guileless” - cp. *dolon* in v. 1 - the *a* (alpha) privative negates this; This word “is an old compound (here alone in the NT) adjective (alpha privative and *dolos* deceit), unadulterated milk which, alas, is so hard to get” (Robertson 95).

*logikon* - “spiritual” - This word occurs only here and in Rom. 12:1 where it refers to “spiritual” or “reasonable” service. The word is “used here with allusion to *logou* (1:23) and *rema* (1:25), ‘the sincere milk of the word’ (‘the milk belonging to the word,’ either the milk which is the word or the milk contained in the word, that is Christ)” (Robertson 95).

Thus, some suggest Peter is here using a play on words. Since *logikon* is very similar to *logos* (1:23), and derived from it, it is suggested that reference is to the Word (the gospel).

The word, however, is the first of two adjectives and may simply be qualifying the word “milk” (*to gala*). It is, *spiritual* milk in contrast to mere human, natural words/teachings.

*to gala* - “milk” (cp. Is. 55:1); “old word for milk as in I Cor. 9:7 and as metaphor in I Cor. 3:2” (Robertson 94).

“Once the child of God has really tasted that food, his hunger can never be satisfied with substitutes” (Summers 155).

*hina* - “that” (purpose); *en auto* - “in this” - i.e.,

in reference to, in connection with this milk.

*auxethete* - “you may grow” - to have increase in stature;

Growth is not restricted to those just converted. As a newly born child wants milk, so the Christian should want the Word. The Christian continues to grow spiritually by/through the Word. II Pt. 3:18 - “But grow in grace and knowledge of our Lord and Saviour Jesus Christ.”

Also, cp. II Pt. 1:5f - “and to your faith supply/add virtue, and to virtue knowledge, etc.”

“See the same metaphor in Col. 2:19; Eph. 4:15. Peter uses the word of God as the food for growth, especially for babes in Christ, not emphasizing the distinction from solid food (*broma*) made in I Cor. 3:1; Heb. 5:13” (Robertson 95).

*eis soterian* - “for/to salvation”

The point of reference for the growth is a spiritual one; the ultimate goal of Christian growth is to approximate ‘the stature of the fulness of Christ’ (Eph. 4:13).

### V.3

*ei* + indicative mood - 1st class & thus “since.”

*egeusasthe* - “tasted” - 1st Aorist Middle - This refers to their initial conversion experience. A partial quote from Ps. 34:8.

*chrestos* - “kind, loving, good, merciful”

cp. Mt. 11:30.

This is our passionate function!

## 2. Priestly Function (2:4-8)

*pros hon proserchomenoi* - “to whom coming” - Present Middle Participle

The participle may simply refer to our initial contact with Him *or* that the Christian is always in need of coming to Christ *afresh*.

*liton zonta* - “a living stone” - cp. “*living* hope” (1:3) and “*living* word” (1:23)

Accusative case in apposition with *hon*: Christ or the Lord is that Living Stone!

Peter now points out the difference between man’s judgment and God’s judgment. It is a penetrating contrast:

*apodokimazo* - “reject” (after trial, testing) - cp. v. 7

*para theo* - “with God” being judge

*eklekton* - “elect” - cp. Is. 28:16

*entimon* - “precious”

Thus, a preeminent position!

1:7 - *polutimos* - “expensive, costly; of great value, very precious”

1:19 - *timios* - “previous, valuable, of great worth, priceless, rare”

2:4, 6 - *entimos* - “valuable, precious, honored, esteemed, distinguished”

2:7 - *time* - “honor, respect, price, value”

## V. 5

Peter applies the metaphor about Christ as the “living Stone” (2:4) to the readers:

In vs. 4-8, stones are spoken of as illustrations of Christ and His people; He is the “living stone,” the foundation and “cornerstone” (v. 6), not of a visible edifice but of a spiritual house, His church (v. 5):

“being built up into a spiritual house” - The same verb used by Jesus to Peter in Mt. 16:18 of “building” His Church on the rock. This “spiritual house” includes believers in the five Roman provinces of 1:1 and shows clearly that Peter understood the metaphor of Christ in Mt. 16:18 to be not a local church, but the universal Church. This is the *priestly function* of the church: “to offer up spiritual sacrifices”: Peter does not here define this but obviously includes such things as - prayer, praise, good deeds, faith, the consecration of our bodies and substance to God’s service (Rom. 12:1-2; Eph. 5:1-2; Phil. 2:17; 4:18; Heb. 13:15-16).

All believers are priests (Rev. 1:6).

“acceptable to God through (*dia*) Jesus Christ” - we approach God only through Jesus.

### Contrast between Israel and Christians

1. “They had a house of God - We ourselves are now the house.
2. Their temple was built of dead stones - We ourselves are now the living stones.
3. They approached God through a priesthood - We ourselves are now the priesthood.
4. They offered up material sacrifices - We offer purely spiritual sacrifices” ( Lenski 91).

## V. 6

*dioti* - “because, for”; What Peter has just said in Scripture is *contained in Scripture*, i.e., OT prophecies, and thus vs. 6-8 and vs. 4-5 are mutually expository. Vs. 4-8 are a unit. This unit contains a *cento* (a work made up of parts from other works) of OT passages:

Vs. 6 - Is. 28:16

Vs. 7 - Ps. 118:22

Vs. 8 - Is. 8:14

For this partial quotation from Is. 28:16, cp. Rom. 9:33.

*kataischunthe* - “put to shame” [cp. 3:16; also see Lk. 13:17; Rom. 5:5; 9:33; I Cor. 1:27; 11:4, 5, 22; II Cor. 7:14; 9:4]

A misplaced faith ends in disappointment, frustration, and shame. The one who trusts in Christ will not experience this. Indeed, he is in a “state of honor”:

## V. 7

*humin oun e time tois pissteuousin* - “the honor/state of honor, therefore, is to you who believe”

Christians share in the honor of Christ because “they are fitted as living stones into the holy house whose foundation is Christ” (Schneider 8: 175).

Even though Christians are *eklektōis parepidēmois diasporas* (“elect sojourners of dispersion” - 1:1), and thus “foreigners” to this world, the honor with which God has honored Christ, also belongs to those who believe in Christ. We are “living stones” who have been joined to “*the* living stone” and, thus, His honor is ours also! Hallelujah!

*apistousin de* - “but to [the] disbelieving”  
 “the stone which those building rejected,  
 this one has become the main corner-stone.”

This quotation is from Ps. 118:22. It is also quoted by Peter in Acts 4:11. Jesus Himself quoted this in Mt. 21:42; Mk. 12:10, and Lk. 20:17.

“those building” [the builders] - refers to the Jewish Sanhedrin.

V. 8

With a simple conjunction - *kai* - Peter gives another designation of Christ. This is a quote from Is. 8:14 (also quoted by Paul in Rom. 9:32).

*lithos proskommatos* - “a stone of stumbling,” i.e., a stone which causes men (“the disbelieving”) to stumble. The word denotes a fatal smash and “a dreadful crash which knocks their brains out” (Lenski 96).

*kai petra skandalou* - “a rock of entrapment”  
*skandalou* is a trap set to trip one; an obstacle; that which causes one to fall;  
 Thus, to those who reject the stone, He becomes a rock of judgment.  
 “The fall of unbelievers is the result of their sin”  
 (Stahlin 7: 353), their taking offence at Christ.

*hoi proskoptousin to logo apeithountes* - “they stumble at the word (message) being disobedient” - i.e., they stumble because they disobey the message.

One cannot ignore this “towering rock” (Lenski 97) and simply walk on by. It will eventually fall on them and destroy them.

*eis ho kai etethesan* - “for/to which they also were appointed/ordained”

After God has extended His grace to men in the offer of salvation by faith and they reject it, because of their disobedience, God ordains that they shall stumble. God has already decided/ordained that - John 3:18.

“Their disobedience is not ordained or appointed, but the *penalty* of their disobedience is” (Bigg 133).

“It was their refusal to accept the offer which determined their destiny” (Summers 156).

It is clear then that Peter divides all men into one of two camps: believers and unbelievers. To the unbelievers, Christ shows Himself to be *lithos proskommatos kai petra skandalou*. The one who believes in Christ, however, finds in Him *time* - “honor”(2:7) (Stahlin 7: 353).

### 3. Prophetic Function (2:9-10)

V. 9

The *privileges* which once belonged to the Jews have now been transferred to the Church:

*genos eklekton* - “elect race”

From Is. 43:20. God’s “chosen race,” like ancient Israel. Christians are now the “chosen race/people.” Even the heathen referred to Christians as “the third race,” according to the Church Father Tertullian (A.D. 220). *genos* implies a common Fatherhood and brotherhood.

*Basileion hierateuma* - “royal priesthood”

From Ex. 19:6. All Christians now form this priesthood because we offer up “spiritual sacrifices” (2:5). “Each citizen serves as a priest” (Summers 156).

We are “royal” because we belong to God Who has chosen us as His priests.

“As a ‘priesthood,’ a body that is made up entirely of priests, no man stands *between* us and God; and as a body of ‘royal’ priests, no man stands *over* us in our relation to God” (Lenski 100).

*ethnos hagion* - “holy nation”

From Ex. 19:6. The spiritual Israel (the New Israel - the Church).

The word ‘holy’ denotes a separation *from* that which is unholy and a separation/consecration *to* the service of God.

From a spiritual perspective, Christians form a new nation and are considered as “foreigners” and “temporary residents” (1:1). Cp. Gal. 6:16.

Thus, to ‘follow the crowd’ and ‘be like everybody else’ in this world should not even be considered by those who constitute this new nation. The consequences of doing so are most devastating.

*laos eis peripoiesin* - “people for possession”

From Ex. 19:5; Deut. 7:6; Is. 43:21

The KJV’s “peculiar” has been influenced by the Latin word *pecus* - “flock.”

The idea is that we are a special treasure for God. We are His possession. We have been bought with a price (I Cor. 6:20) and, therefore, are God’s possession.

These *privileges* are not to be inserted into a picture frame and hung on the wall where we might comfortably adore them. Rather, the purpose (*hōpos*) for which they have been bestowed is that “we may proclaim/declare the praises/excellencies (Is. 43:21; 42:12) of the One Who called you out of darkness into His wonderful or marvelous light” - the darkness of heathenism to the light of salvation!

“Privilege implies responsibility: the new people of God must take up the task left unfilled by the old” [people of God] (Hunter 111).

This is the prophetic/evangelistic task/function of the Church!

V. 10

This is an adaptation of Hosea 2:23 (also, cp. Rom. 9:25-26).

From a “Nobody” to a “Somebody.”

*hoi ouk eleemenoī* - “who had not received mercy”; this Perfect tense denotes a long state in which they had lived.

*eleethenētēs* - “have received mercy”

This 1st Aorist is decisive action. The single/initial event of conversion brings the long state of mercilessness to an abrupt end (Robertson 99).

SALVATION - Our Living Hope: *Through* Suffering *To* Glory *With* Christ!

## II THE CONDUCT WITHIN SALVATION (2:11-4:11)

### A. Ethical Exhortations (2:11-12)

#### 1. Abstain from Sin (2:11)

*Agapetoi* - “beloved”; those who are the objects of God’s love, and of Peter’s love. This term occurs in I Peter only twice: 2:11 and 4:12.

*parakalo* - “I beg/urge/encourage/summon/exhort”

*paroikous* - “strangers/aliens”; cp. Eph. 2:19 for the only other occurrence of this word in the NT.

This term “denotes a person living in a foreign country where he does not have citizen rights” (Hunter 112).

*parepidemous* - “sojourners/exiles”; Cp. 1:1 where the term was first used in this epistle. This refers to a “person staying for a time in a place which is not his permanent home” (Hunter 112). It carries the idea of ‘tourists’ - one just visiting in this world.

*apechesthai* - “to keep on holding oneself back constantly from” - Present Middle Infinitive.

*ton sarkikon epithumion* - “the lusts of the flesh, fleshly lusts, the passions of the flesh” - I.e., those characteristics of the sinful nature which still remain with us. Peter may have in mind such things as those he mentions in 4:3.

In this very sense, Christians are “aliens and exiles” to the Gentiles of this world. There is a *great gulf* between

us and them.

*strateuontai* - “wage war, battle” - The word means to engage in a conflict, “to carry on a campaign (James 4:1). See this struggle between the flesh and the spirit vividly pictured by Paul in Gal. 5:16-24)” (Robertson 100). The intent of the campaign is to capture, to enslave, to destroy!

## 2. Advice about Sinners (2:12)

This is the first of several exhortations telling Christians how to react against persecutions.

*ten anastrophēn humon* - “your conversation/behavior”  
Cp. 1:15, 18.

*kalos* - “good/upright/proper/honorable/honest/beautiful”  
The word carries with it the idea of “admirable.”

*en tois ethnesin* - “in/among the Gentiles” - Used in the sense of pagans, a ‘non-people’ (cp. 2:10).

*hina* - “that” (purpose)

*en ho* - “in what,” i.e., in regard to that very matter in which (Bigg 136) - i.e., your general behavior (cp. 3:16; 4:4).

*katalalousin* - “speak against, speak evil of, slander”

*kakopoion* - “wrongdoers”; “one who does evil in such a way that he is liable to punishment from the magistrate” (Bigg 137). The exact accusations can only be surmised.

*ek ton kalon ergon epopteuontes* - “from/by observing the good works”

*ek* - “from” - as the result or outcome of *epopteuontes* - “to observe, to view attentively” - This word is found in the NT only here and 3:2.

“Gentiles are [constantly] on the watch for slips in moral conduct by Christians. . . . Heathen talk against us (*katalalousin*) gleefully” (Robertson 100).

*kalon* - cp. *kalos* in this same verse.

These “good works” will prove that they are not wrongdoers but that they are upright people.

*doxasosin ton theon* - “they may glorify God”

“*come to glorify God* - like the centurion, who said of the crucified Jesus, *Truly this was the Son of God* (Mark xv. 39) - i.e., recognize the finger of God either in the behaviour of the Christians or in the whole economy (see Rom. xi)” (Hart 59).

To ‘glorify’ means “to make God’s presence known.”

*en hemera episkopes* - “in day of visitation”

Possible meanings:

1. When Christ comes back for the day of judgment, God visiting “with punishment” (Lenski 109).
2. “The time when the Christians would be brought to trial on the charge of resisting or disobeying state law. . . . So understood, the passage reflects a persecution of the Christians which did not have government sanction but may have been seeking it” (Summers 157).
3. When God visits them with salvation. “. . . people whom God has converted during their day of life on earth. Peter is restating the word of Jesus

spoken in Matt. 5:16: ‘that they may see your excellent works and may glorify your Father, the One in the heavens’’ (Lenski 109; cp. Robertson 100).

## B. Laws of the Land (2:13-17)

These verses deal with civil responsibilities. Cp. Rom. 13; I Tim. 2:1-7; Titus 3:1-8.

“Civil law, properly constituted and exercised, guarantees for all alike that which is good and protects all alike from that which is bad” (Summers 157). *Be good tourists!*

### I. Call to Subjection (2:13)

*hupotagete* - “be subject to” - 2nd Aorist Imperative Passive

*pase anthropine ktisei* - “to every human institution”  
“It refers to all human institutions which man set up with the object of maintaining the world which God created” (Hart 59).

“Peter is not speaking of the source of authority in government (as Paul does in Rom. 13:1), but of its form, which is ‘a human creation’” (Lenski 110). Peter is not here advocating any special kind or form of government but is *supporting law and order* ( as Paul does in Rom. 13:1-8).

### 2. Cause for Subjection (2:13)

*dia ton kurion* - “for the Lord’s sake” - This is to be the Christian motivation.

### 3. Conditions in Subjection (2:13-17)

*Basilei hos huperechonti* - “Emperor/King as supreme”  
 The Roman Empire or Caesar.

V. 14

*hegemosin* - “governors” of provinces (proconsuls, procurators, etc.)

*hos di' autou pempomenois* - “who are sent by him” - i.e., by the Emperor.

*eis ekdikesin kakopoion* - “for punishment of wrongdoers”  
 cp. *kakopoion* in v. 12.

*epainon de agathopoion* - “and praise of those doing good/right”

V. 15

*hoti houtos* - “for thus” refers back to *hypotagete* (v. 13)  
 It is God’s will that by doing that which is right we may put to silence the ignorant talk of foolish people.

*phimoun* - “to silence, muzzle” (cp. Mt. 22:12 translated “speechless”).

“These ignoramuses want to bite us like dogs. Our constant doing good acts like a constant muzzling” (Lenski 112).

The present tense (durative action) apparently suggests a constant tendency on their part to keep barking and biting. We are thus to keep on muzzling them by our continuous “doing good.”

*agnosian* - “ignorant talk, ignorance”

The word “implies lack of sight” (Hart 60), and evidently refers to the false charges brought against the Christians.

*ton aphronon anthropon* - “of foolish men”

This refers to those who are uninformed, unthinking men, i.e., those who speak against the Christians as *kakoipoiou*.

### V. 16

*hos eleutheroi* - “as free”

We are to subject ourselves to government for the Lord’s sake because we are “free” in Him and are not slaves to men (Lenski 113).

*me hos epikalumma exhontes tes kakias ten eleutherian* - “not having/using this freedom as a covering for evil”

“clove of maliciousness” (KJV) - A veil under which to do evil/wickedness; “a cover-up for evil” (NIV). The word *epikalumma* occurs only here in the NT.

*alla hos theou douloi* - “but as servants of God”

We are free to serve God. This is the only true freedom. “All other so-called freedom is fiction” (Lenski 113).

### V. 17

“Peter now specifies how we are to do good so as to” (Lenski, 113) muzzle the ignorant talk of foolish men. We are to “honor all,” but not with the same honor:

*ten adelphoteta agapate* - “keep loving the brotherhood”

The brotherhood is composed of all those who

constitute the body of Christ. We are to show God's kind of love (*agapate*) to fellow Christians.

*ton theon phobeisthe* - “keep fearing God”

We demonstrate reverence for God by avoiding all sin and disobedience to Him. The word *phobeisthe* denotes “reverent awe before God” (Summers 158).

*ton basilea timate* - “keep honoring the emperor”

He is “the one who is responsible for civil law and order” (Summers 158).

### C. Subject of Slavery (2:18-25)

#### 1. Persons Addressed (2:18)

*Hoi oiketai* - “house slaves, servants”

This word occurs in the NT only here and in Lk. 16:13; Acts 10:7; and Rom. 14:4. It comes from the word for “house” - *oikos*, and refers to one who lives in the same house (which, of course, may include wife & children). This is a different word from the Pauline *doulos*.

*hypotassomenoi* - “be subject” - same word in v. 13.

*phobo* - “fear”

These Christian slaves were “to show respectful submissiveness to their masters” (Summers 158), not only to those who were kind and gentle but also to those who were crooked and dishonest.

#### 2. Perseverence Admonished (2:19-20)

*charis* - “grace, that which brings someone God’s favor,

commendable, that which is pleasing in the sight of God, God's approval."

*dia suneidesin theou* - "because of/for consciousness of God" - i.e., for the conscious sense of one's relation to God.

(*ei* - 1st class = "since") + *hypopherei tis lupas* - "if/since one bears up under griefs/pains/sorrows."

*paschon adikos* - "suffering unjustly"

*This is the 1st specific reference to the suffering of saints:*  
(9 in all: 2:19, 20; 3:14, 17; 4:1, 15, 19; 5:9,10)

"One suffers . . . not from a conscientious sense of duty, but from an inner consciousness of his relation to God as a son, and to Christ as a joint-heir, which involves suffering with Him as well as being glorified with Him" (Vincent 648).

V. 20

*poion kleos* - "what glory/credit/report/praise"  
This is the only occurrence of the word *kleos* in the NT.

*ei hamartanontes* (Present Active Participle) *kai*  
*kolaphizomenoi* (Present Passive Participle) *hypomeneite* -  
"if/since when sinning and being beaten/buffeted you shall endure"

*kolaphizomenoi* - from *kolaphos* - "fist"; the word means to strike with the fist (cp. Mt. 26:67; Mk. 14:65).

*agathopoiountes* - "doing good" - cp. 2:14 - when slaves who have done their duty are undeservedly punished.

*paschontes* - “suffering” - cp. v. 19

This is the 2nd specific reference to the suffering of saints (cp. 1:19).

*touto charis para theo* - “this is grace/commendable with or before God”

*charis* - cp. v. 19; it takes “grace” to suffer unjustly; Peter’s mind is undoubtedly full of the “memories of the scene of Christ’s last sufferings - the blows of the servants, the scorn of the high-priest, the silent submission of Jesus, the cross, the stripes” (Vincent 648).

### 3. The Principles Applied (2:21-25)

*eis touto gar eklethete* - “for into this you were called” - We were called by God into this kind of living, i.e., “to do well and to suffer, if need be, without flinching, as Christ did” (Hart 61).

*hoti kai Christos epathen huper humon* - “because Christ also suffered for you/in your behalf”

The fact that Christ also suffered unjustly lifts our suffering to a high place.

“As Peter exhorts to patient suffering in face of wrong, there comes back to him the memory of how the Supreme Sufferer had carried Himself in such a situation” (Hunter 117).

The word *kai* - “also” - is used in reference to the similar experience of Christians.

This is the 2nd specific reference to the sufferings of Christ (cp. 1:11).

*hupolimpanon* - “leaving” - Present Active Participle - “to leave behind” - This word occurs only here in NT.

*hypogrammon* - “example” - This word occurs only here in NT. The word means “to write under.”

Clement of “Alexandria uses it of the copy-head at the top of a child’s exercise book for the child to imitate, including all the letters of the alphabet” (Robertson 104-105).

“Peter does not mean that Christ suffered only as an example, but He did leave us His example for our copying” (Robertson 105).

*hina epakolouthesete tois ichnesin autou* - “that you should follow in His steps”

*hina* - “that” (purpose)

*epakolouthesete* - “to follow closely upon”

1st Aorist Subjunctive Active

*tois ichnesin autou* - “in His steps/tracks/footprints”

Occurs in the NT only 3 times: Rom. 4:12; II Cor. 12:18; here.

Reference in the verse historically/contextually is to Christian slaves.

## V.22

*hos amartian ouk epoiesen* - “who did not produce/practice/commit/put forth/exercise sin”

Quotation from Is. 53:9

The sinlessness of Christ has already been expressed in 1:19. It is once again affirmed here.

*oude heurethe dolos in to stomati autou* - “neither/nor/not even deceit/guile was found in His mouth”

*dolos* - “deceit, guile” - cp. 2:1

*heurethe* - “found” - 1st Aorist Indicative Passive  
Even after they searched (i.e., at His trial before the Sanhedrin), they still did not find any (Mt. 26:60; Jn. 18:38; 19:4, 6).

Christ’s guilelessness “stood the test of *scrutiny*” (Vincent 648).

### V. 23

*loidoroumenos* - “while being reviled/cursed/insulted”  
Present Passive Participle

*ouk anteloidorei* - “was not retaliating” - Imperfect Indicative Active

Only occurrence of this word in the NT.

*paschon* - “while suffering” - Present Active Participle

This is the 3rd specific reference to the sufferings of Christ  
(cp. 1:1; 2:21)

*ouk epeilei* - “was not threatening/warning” - Imperfect Indicative Active

This word occurs only here and in Acts 4:17 in the NT.

“Peter has in mind the scenes of the great passion in which the provocation to retaliate was extreme . . . the mockery and the abuse of the Sanhedrin . . . the scourging and the mockery of the soldiers, and of the mockery and the reviling under the cross” (Lenski 121).

*paredidou* - “was/kept committing/entrusting” - from  
*paradidomi* - “to hand over”

He was not just committing/entrusting Himself (the verb is not just reflexive), but also His friends, enemies, the pain, the suffering, the situation & circumstances.

*to krinonti dikaios* - “to the One Who judges justly or uprightly” - cp. 1:17.

“Jesus thus handed Himself and His cause over to the Father Who judges righteously” (Robertson 105-106).

The application of this reference to Jesus in regard to the readers is very clear: let them also commit themselves and their circumstances to God and “keep their hearts and their lips from muttering reviling and threatening replies” (Lenski 122).

#### V. 24

*aneneken* - “bore” - 1st Aorist Indicative Active - from *anaphero* - “to bring up, to lift up, to take on oneself, to endure” - In this context, the word “is also to be construed as ‘to sacrifice.’ This would mean that we have two ideas, first, the doing away or setting aside of sins, which Christ has taken up with Him when He hangs in His body on the cross, and secondly, the self-offering of Christ *en to somati autou* for our sins” (Weiss 9: 61).

“He took the blame . . . and suffered the curse of them” (Hunter 119).

Jesus is thus the perfect sin offering!

The Doctor suffered the cost and the patient received the healing!

*eis to xulon* - “on/upon the tree/cross/wood”

In Acts 5:30, 10:39, Peter uses this same term for the cross (*stauros* is another term for cross).

Gal. 3:13 (cp. Deut. 21:23) states, “Cursed is everyone who is hanged on a tree.”

“He took the curse of our sins on His own body and by His sacrificial death on the wood expiated the curse in our stead. What is the suffering which we now endure compared to that? Since Christ’s suffering is expiatory and sacrificial, it is not only far greater but also entirely different from our poor sufferings. Our sins, guilt, curse He bore, they brought Him to the wood; shall we, then, not quietly bear our suffering and follow in His tracks?” (Lenski 123).

*hina tais hamartiais apogenomenoi* - “that having died to sins; having ceased to exist for sins”

2nd Aorist Participle of *apoginomai* - “to get away from”; This word is found only here in the NT.

“Christ died because He took our sins upon Himself. Therefore our sins perished and we have died to them” (Hart 62).

This was the goal/aim of the death of Jesus. He died *for* sin that we might die *to* sin.

Cp. Lenski, 124 (first full paragraph).

*hina te dikaiosune zesomen* - “that we may live for righteousness”

“The life which we now live beyond that death [to sin] is a life related to righteousness” (Summers 159).

*hou to molopi iathete* - “by whose stripes you were healed”  
Cp. Is. 53:5.

*molopi* occurs only here in the NT.

This word refers to those weals (ridges, lumps) left by scourging” (Bigg 149); “bloody wale which arises under a blow” (Vincent 649).

For the scourging of Jesus, cp. Mt. 27:26; Mk. 15:15; Jn 19:1.

This is “especially pointed in an address to slaves who were frequently scourged” (Hart 62).

*iathete* - “you (plural) were healed”

1st Aorist Indicative Passive

The word “denotes the restoration of divine fellowship through the forgiveness of sins, and all the saving benefits which accompany it” (Oepke 3: 214).

Thus, “spiritual healing came to the sin-sick” (Summers 159).

The Doctor suffered the cost and the patient received the healing.

V. 25

*ete gar hos probata planomenoi* - “for you were going astray continually like sheep” - the tense indicating durative, habitual action.

Cp. Is. 53:6; Eze. 34:5-6; Mt. 9:36.

*nun* - “now” that Christ has borne your sins; now that you have become Christians.

*epestraphete* - “were turned back”

2nd Aorist Indicative Passive

“It is a familiar word . . . to express what we call ‘conversion’” (Bigg 149).

With the same breath, “Peter turns from the thought of Christ as the suffering Servant to that of the Shepherd of the sheep” (Hunter 120).

*poimena* - “shepherd” - cp. Jn. 10:11; Heb. 13:20.

*episkopon* - “overseer” - This is the only place in the NT where Christ is called our *episkipos*.

These descriptions characterized Christ “as the One Who provides for and watches over His people” (Jeremias 6: 494).

“The thought that the slaves who are compelled to suffer at the hands of their masters have Jesus as their Shepherd and Overseer is one of great comfort to them. His gentle hand keeps them, and He is not unmindful of their hard condition” (Lenski 126).

#### D. Domestic Directives (3:1-7)

##### I. Wives (3:1-6)

###### a. Plea (3:1)

*homoios* - “Likewise, In the same manner, In the same way” - The word points back to the injunction to servants in 2:13, 18: *hypotassomenoi* - “be subject.” But what the NT asks of husbands in Ephesians 5:25 “should certainly make any wife’s subjection a delight instead of an affliction” (Lenski 128).

*tois idiois andrasin* - “to your own husbands”

Wives are not to be in submission to the husbands of other women but to their own. Thus, it is not subjection to a stranger that is here enjoined.

b. Purpose (3:1-2)

*hina* - “that” (purpose of subjection: *kerdethesontai* at the end of the verse - “won/gained” - cp. subsequent comments in this verse)

*kai ei tines apeithousin to logo* - “even if some disobey the Word - i.e., remain heathen in spite of the preaching of the Gospel.

*dia tes ton junaikon anastrophes* - “by means of the conduct/behavior of the wives” - i.e., by observing their Christlike manner of daily living (which includes ‘subjection’).

*anastrophes* - “conduct, behavior, manner of life” - This is the same word which occurs in 1:15, 17 (in the verb form), 18.

*aneu logou kerdethesontai* - “they may be gained/won/won over without a word/talk”

*kerdethesontai* - “gained, won, won over”

Future Indicative Passive: cp. Mt. 18:15 and I Cor. 9:19-21.

*aneu logou* - “without word” cannot mean without the Word for no one is ever converted without the Word of God.

“Peter indicates that the most effective means for attaining this purpose . . . i.e., of converting their

husband . . . is to let their Christian conduct do the speaking . . . not to argue about religion with their husband . . . Overanxious wives often attempt to talk their husbands into conversion, which is generally a mistake . . . *aneu logou* does not mean that they are never to speak about Christianity, but that they are not to resort to constant argument and persuasive or nagging discussion" (Lenski 128).

## V. 2

*epopteusantes* - "having looked upon, observed, contemplated" - 1st Aorist Active Participle  
The only other occurrence of this word in the NT is 2:12 of this epistle.

*ten en phobo hagnen anastrophēn humon* - "your morally pure behavior in reverence" [of God]  
"A reverent and pure life on the part of the wife is an effective means of winning an unbelieving husband" (Summers 160).

### c. Passion (3:3-6)

*hon kosmos* - "whose world/adornment"  
*kosmos* is the word usually translated "world." Peter is thus declaring that the external ornaments or adornments which he is about to mention should not be their "world," i.e., their reason for living. Their lives should not center around external appearance.

*esto* - “let it be”

*ouch ho exothen emplokes trichon kai peritheseos chrusion e enduseos himatron* - “not the outward or external elaborate braiding of hair and of wearing gold ornamentation/costly jewelry or wearing/putting on clothing”

Peter is not advocating that women should not dress in a nice way. Neither does he say that women should not comb their hair or wear any jewelry. Those who insist that this is what Peter is saying must also admit that women should not wear clothes. This is ridiculous! Peter is simply saying that women should not let external appearance be their *kosmos* - their “world” should not revolve around how they look. *This is a slap in the face of society’s emphasis on appearance.* Cp. Proverbs 31:30.

*enduseos* - “wearing, putting on”

This is the only occurrence of this word in the NT. “Female extravagance in dress in the days of the Roman empire reached an alarming pitch” (Vincent 650).

Juvenal (one of Rome’s greatest writers of verse satire; cp. A.D. 60-140) says that the women of the day “will vote on the dressing of the hair as if a question of reputation or of life were at stake, so great is the trouble she takes in quest of beauty; with so many tiers does she load, with so many continuous stories does she build up on high her head. She is tall as Andromache (the wife of the Trojan Hector in Homer’s *Iliad*) in front, behind she is shorter. You would think

her another person" (Vincent 650).

It is against this kind of "worldly" attention, emphasis, and behavior that Peter is speaking.

V. 4

*alla* - "but, on the other hand, instead"

*ho kruptos tes kardias anthropos* - "the hidden/inward/inmost person of the heart" - i.e., "the inward personality which is to shine with scriptural beauty" (Lenski 130).

*en to aphtharto tou praeos kai hesuchios pneumatos* - "in connection with the imperishable (quality, beauty, etc.) of a meek and quiet spirit"

*praeos* - "quiet, gentle,humble,considerate"

*hesuchios* - "quiet" - "the word for silence in contrast to boisterousness" (Summers 160).

*pneumatos* - "spirit, disposition"

"Christian women, Peter says, should be distinguished not so much by outward ornamentation as by inner beauty of character" (Hunter 121).

"An unbelieving husband might more readily be won by a gentle and quiet spirit than by an argumentative one" (Summers 160).

*ho estin enopion tou theou poluteles* - "which is of great value in the presence of God"

*poluteles* - "expensive, costly, of great value, very precious" - This word occurs in the NT only here and in Mk. 14:3 and I Tim. 2:9.

*enopion* - “before, in the presence of, in the judgment of, in the sight of”

From God’s perspective, this kind of conduct is far more important than physical attractiveness (Summers 160).

V. 5

*houtos* - “in this same manner, in the same way, in this way, like this, thus”

*pote* - “once, formerly, at one time, in/of the past”

*hai hadiai junakes hai elpizousai eis theon* - “the holy women/wives who kept putting their hope in God”

Peter uses the reference to the holy women of the OT to illustrate his point. In vs. 6, he becomes even more specific with “Sarah.”

They were *haigiai* in that they “kept putting their trust in God.”

*ekosmoun heautas* - “used to adorn themselves”

Again, the word *kosmos* is used, as in v. 3.

*ekosmoun* - Imperfect tense is used here to denote the “customary” sense. Their “world” consisted of a “gentle and quiet spirit” of submission to their husbands, even as the following phrase shows:

*hypotassomenai tois hidios andrasin* - “being subject/continuing in subjection to their own husbands”

*hypotassomenai* - This is the same word which occurs in 2:18 and 3:1. Peter indicates that this made them spiritually beautiful.

Again, *tois hidiois* occurs, as in v. 1.

“When some wives today imagine that such subjection is a loss to them they are sadly mistaken” (Lenski 134).

## V. 6

Peter now becomes even more specific and refers to Sarah as an example of those “holy wives” who were submissive to their husbands.

*hos Sarra hupekousen to Abraam, kurion auton kalousa*  
“as Sarah obeyed Abraham, calling him lord/master”

*hupekousen* - “obey, be subject to”

“This obedience . . . relates to . . . wives who stand in a divinely willed relation of subordination” (Kittel 1: 223).

Reference here is not simply to one historical incident in her life (Gen. 18:12 ?), but to her constant attitude toward her husband (as indicated by the present tense participle *kalousa*) which this one incident illustrates.

*hes ejenethete tekna* - “whose children [daughters] you became”

*tekna* also means “descendants.”

*egenethete* - “became” - 1st Aorist Indicative Passive  
Peter is addressing them as Christian wives and they “became” such at/by their conversion.

In Gal. 3:7, 29, Paul uses the terms *huioi Abraam* and *tou Abraam sperma* in referring to those of the faith. To suit his contextual purposes, Peter uses the term “children/daughters of Sarah” with the same idea. “Peter regards all Christian wives who

are ‘subject to their husbands’ as ‘daughters of Sarah’” (Hunter 123).

*agathopoiousai kai me phoboumenai medemian ptoesin*  
“doing good and not fearing any fear/terror”

According to Dana and Mantey, “simultaneous action relative to the main verb is ordinarily expressed by the present [tense]” (230).

Thus, these two present participles denote simultaneous action relative to the main verb *egenethete* - “you became”

*agathopoiousai* - “doing good, living uprightly, doing what is right/good” - Pres. Active Part.

*me phoboumenai* - “not fearing, being afraid or frightened or terrified” - Pres. Passive Part.

*ptoesin* - “fear, terror, fluttering, excitement, a scare, nervous excitement”

These two present participles are thus an epexegesis/additional explanation of *egenethete*. Their conversion is expressed in that they did what was right and did not let any one frighten/scare them (perhaps attempted by their pagan husbands or by other pagan women) from making their decision to trust Christ (and follow the ethical implications and responsibilities of that commitment).

## 2. Husands (3:7)

### a. Plea (3:7)

*homois* - “likewise”

Even though this is the same word which occurs in 3:1, since there is no duty of

subjection on the husbands' part, the word probably refers to the idea of "honor" (2:17). Since honor is due all, also honor your wives. *sunoikountes* - "live with"

Occurs only here in the NT.

This present active participle may be used as an imperative or as descriptive with hortatory force (Lenski 137). Cp. 2:18 and 3:1.

*kata gnosin* - "according to knowledge," i.e., "with an intelligent recognition of the nature of the marriage relation" (Vincent 651).

*hos asthenestreo skeuei to gunaikeio apomenontes timen* - "showing/giving honor/respect to the female vessel as weaker/to the wife as a weaker vessel"

*apomenontes* - Pres. Act. Participle  
"giving, showing [of respect]"

The word means "to assign, portion out" (Robertson 110). Occurs only here in NT.

The insertion of the comparative *asthenestreo* "weaker" before *skeuei* ["vessel"] indicates that "husband and wife are both vessels. . . . Husband and wife are both parts of the furniture of God's house, though one is weaker and the other stronger" (Bigg 155). She is "weaker" from a physical and social perspective, but not from a spiritual perspective. Spiritually, they are equals.

Husbands are to “live with” them:  
*hos kai sugkleronomois charitos zoes* - “as also/even as/and as heirs/joint heirs of the grace of life”

*sugkleronomois* - “heirs/joint heirs” - This word occurs only 3 other times in the NT: Rom. 8:17; Eph. 3:6, Heb. 11:9.

“The heavenly inheritance [cp. *kleronomian* in v. 4 with *sugkleronomois*] is not distributed according to earthly custom, which gave the wife no rights of her own” (Hart 65); rather “God’s gift of life eternal belongs to women as well as to men” (Robertson 111), *charitos zoes* meaning “God’s gracious gift of life eternal” (Bigg 155).

b. Purpose (3:7)

*eis to me egkoptesthai tas proseuchas humon* - “that your prayers not be hindered”

*egkoptesthai* - Present Passive Infinitive - “to hinder, to cut in, to interrupt”

“The sighs of the injured wife come between the husband’s prayer and God’s hearing” (Bigg 155).

Lenski is surely correct, however, in stating that more is involved here than just preventing prayers from reaching God’s hearing: “The thought includes all manner of hindering. A husband who treats his wife in the wrong way will find himself unfit to pray, will scarcely pray at all. There will be no family altar, no life of prayer. His worship in the

congregation will be equally affected" (141).

## E. Critical Characteristics (3:8-12)

### 1. Behavior that Counts (3:8-9)

*to de telos* - "finally" - a summary word; a word of conclusion, not to the epistle, but to the various classes addressed. Peter now turns his attention to all (*pantes*) of the Christian community.

There is no verb here (as is supplied by translators), but rather five *adjectives* which have a descriptive force.

Because these adjectives may "have a mild hortatory note" (Lenski 142), the KJV, NASB, and the New Berkeley Version supply the word "be"; the RSV supplies the word "have"; the NIV and Williams supply the word "live"; and the TEV supplies "have."

Nevertheless, the following *adjectives* are descriptive (or at least, should be) of the *eklektois parepidemois diasporas* (1:1), those who are *paroikous* "aliens" and *parepidemous* "exiles" (2:11):

*homophrones* - "like-minded" - i.e., harmonious in basic unity and reason for living; likeness of sentiment or disposition. *This word occurs only here in the NT.*

*sumpatheis* - "sympathetic, compassionate" - The word denotes "sharing the feelings of others whether these are joyful or painful" (Lenski 143). Hapax legomenon.

*philadelphoi* - "loving as brothers" - loving one's fellow Christians; fraternally friendly. Hapax legomenon.

*eusplagchnoi* - “tenderhearted, kind, compassionate”  
In the NT only here and Eph. 4:32.

*tapeinophrones* - “humble, humble-minded”; the opposite of haughtiness and high-mindedness. Hapax legomenon.

V. 9

*me apodidontes* - Present Active Participle from *apodidomi* - “give, give back, repay, return”

*kakos* - “evil, bad, wrong, injury, harm”

*anti* - “for, in place of, because of”

*loidoria* - “cursing, insult, reproach”

Peter again alludes to the example of Christ (2:23).  
Like Christ, Christians are not to retaliate in like kind.

*toutantion de eulogountes* - “but rather/on the contrary be blessing”

For the Christian, the “get even” attitude is ruled out. “Negatively, the Christian is not to respond to evil by returning evil. Positively, he is to respond to evil by returning good . . . the only form of retaliation open for the Christian is to return good for evil. It is a part of the proverbial vocabulary of Christianity that: to return evil for good is animal-like; to return evil for evil is human-like; to return good for evil is God-like” (Summers 161).

*hote eis touto eklethete* - “because/for into this you were called” - i.e., into this kind of living (cp. 2:21)

*hina eulogian kleronomesete* - “that you may inherit a blessing” - “God called us to inherit His infinite blessing; this impels us to bless others” (Lenski 143).

Christians are the New Israel called to inherit blessing in place of the Jews (Gal. 4:22-31).

## 2. Basis for Conduct (3:10-12)

These verses are a quotation from Ps. 34:12-16. This serves to reinforce and undergird Peter’s ethical exhortations.

### V. 10

“For the one wishing to love life and to see good days”  
“The thought is wanting a life here on earth that is worthwhile, that one can love with full intelligence and purpose” (Lenski 144).

Both the Psalmist and Peter are referring to a life that is meaningful and fruitful.

The remainder of this verse, along with vs.11, state how this kind of life may be experienced:

“let him keep the tongue from evil and the lips from speaking guile” - As is typical of Hebrew parallelism, the second line merely illuminates the first.

*dolon* - “guile” is the same word which occurs in 2:1, 22.

### V. 11

*ekklinato* - “let him turn away” - This means “to shun, avoid, lean away from” - It occurs in the NT only three times: Rom. 3:12; 16:17, and here.

This is an aorist imperative and refers to an act that is to be undertaken at once!

*poiesato* - "let him do good" - This is also an aorist imperative.

*zetesato eirenen kai dioxato auten* - "let him seek peace and pursue it" - Again, two aorist imperatives. Cp. Rom. 12:18.

## V. 12

The eyes of the Lord are looking for, and His ears are listening to those who live this kind of life.

But He "frowns with displeasure upon" (Summers 161) those who do evil.

*Anthropomorphism* (speaking of God in human terms) is here employed. There is no other way by which we can speak of Him.

## F. Subject of Suffering (3:13-22)

### I. Causation (3:13-17)

## V. 13

The "good" obviously refers to that mentioned in 2:14 and 2:20.

Lenski maintains that this is a rhetorical question and implies that no one will harm you (146).

Hunter says "the answer may be that Peter is thinking of such a saying of Christ as 'Be not afraid of them that kill the body, and after that have no more that they can do' (Lk. 12:4). In other words, he is thinking of real, as distinct from physical harm. It is told that G.A. Studdert-Kennedy once asked whether prayer would render a man invulnerable to shot and shell. His reply was that fellowship with God through prayer would make a man sure that though his body was shattered, his soul would be untouched" (128).

## V. 14

*ei + paschoite* - 4th class conditional: *ei* plus the optative mood: “if you should suffer” - you may not have to, but there is that possibility.

*This is the 3rd specific reference to the suffering of saints*  
(cp. 2:19, 20).

*dia dikaiosunen, makarioi* - “for righteousness’ sake/what is right, blessed” - cp. 2:14, 20; 3:13

“If actual suffering did come, you would be blessed - cp. Mt. 5:10. *Makarioi* - “happy, blessed, fortunate”

*ton de phobon auton me phobethete mede tarachthete* - “and do not be afraid of their threats, neither be disturbed”

Cp. Is. 8:12-13.

Reference, of course, is to the threats by which the non-Christians would harass them.

*tarachthete* - “trouble, disturb, upset; terrify, frighten, stir up” - This is the same “word used of Herod’s trouble (Mt. 2:3); of the agitation of the pool of Bethesda (Jn. 5:4); of Christ’s troubled spirit (Jn. 12:27)” (Vincent 653).

## V. 15

*hagiasate* - “sanctify, set apart, consecrate, regard as sacred” - 1st Aorist Imperative

Instead of being afraid of men and their threats, reverence Christ as Lord in your hearts. We must consecrate ourselves to Him. This is a fixed principle in regard to facing trials and afflictions (Summers 162).

If Peter had “had more reverence for the Lord, he would not have feared men, and denied Him (Mk. 14:66-72. Thus, he has been qualified by bitter experience to exhort others” (Williams 49).

*hetoimoi aei* - “ready always” - “never unprepared, never unwilling, never timid” (Williams 49).

*apologian* - “answer, verbal defense” - not an excuse or explanation

This is the same word used in Acts 22:1; 25:16. It is “the regular term for the defense which a defendant makes before a judge” (Lenski 150).

Here, Peter may have had in mind his own experience. “When the critical moment came upon him, he was not ready with his answer, and so denied his Lord” (Bigg 158).

*elpidos* - “hope”- The ‘living hope’ mentioned in 1:3, 21, and all this hope entails.

To give this intelligent and reasonable defense, we must, as William Barclay says, “know what we believe; we must have thought it out; we must be able to state it intelligently and intelligibly. Our faith must be a first-hand discovery and not a second-hand story. It is one of the tragedies of the modern situation that there are so many church members who, if they were asked what they believe, could not tell, and who, if they were asked why they believe it, would be equally helpless.

The Christian must go through the mental and spiritual toil of thinking out his faith, so that he can tell what he believes and why” (231).

As Nathaniel M. Williams notes, “Too many [Christians] are like the silent letters of our language - nothing would

be lost if they were all dropped out" (49).

### V. 16

*alla meta prautetos kai phobou* - "but with gentleness and fear/reverence/awe"

Christians are to be ready for defence *alla* this defence must be given with a proper spirit, attitude, disposition.

*prautetos* - "gentleness" - cp. 3:4

*phobou* - "fear, reverence, awe" - cp. 1:17; 2:18; 3:2

In other words, Christians "must avoid the appearance of arrogance and must fear (demonstrate reverence for God - for fear of man) lest their defence be such as to do more harm than good" (Williams 49).

*suneidesin echontes agaathen* - "having/keeping a good/clear conscience" - This "good/clear conscience" is also referred to in 3:21.

Peter says that they can give this verbal defence of their hope with gentleness and reverence "while they have a good/clear conscience" (Present Active Participle). Their conscience is unstained in regard to guilt and unforgiven sin. It is thus "good or clear." Without such a conscience "their readiness for defence would be false" (Williams 49).

*hina en ho katalaleisthe kataischunthosin hoi epereazontes humon ten agathen en Christo anastrophēn* - "in order that in what you are being slandered, those insulting your good behavior in Christ may be put to shame" OR "in order that in what you are being spoken against/spoken evil of, they may be put to shame, i.e., those who are

insulting your good behavior in Christ/your good Christian behavior.”

*hina kataischunthosin* - In this context, the word carries “the sense of being put in a situation in which one has to be ashamed” (Bultmann 1: 190).

The Christian is to “meet criticism with a life that is beyond reproach. Such conduct will silence slander and disarm criticism” (Barclay 231).

The accuser will be shamed into silence by the absence of perverted evidence (cp. also 2:15).

*epereazontes* - “threaten, mistreat, abuse, threaten abusively, act spitefully”

V. 17

*kreitton* - “it is better” - i.e., for the honor of Christ, and for yourselves because of your relation to Him;  
Cp. 2:19-21

*paschein e kakopoiountas* - “to suffer for doing good”  
Cp. 2:19 20; 3:14 for the same idea.

*This is the 4th specific reference to the suffering of saints:*  
Cp. 2:19, 20, 3:14.

*ei + theolo* (optative) - partial 4th class: it may not be [God’s will] but there is that possibility.

“When a Christian growls and grumbles or accuses God of injustice for letting him suffer he, of course, spoils it all. He no longer has the glory of suffering innocently (cp. 2:19-20). This is gone, he should hang

his head in shame" (Lenski 152).

Philippians 1:29 - "For to you it has been granted for Christ's sake, not only to believe in Him, but also to suffer for His sake."

## 2. Motivation (3:18-20)

V. 18

*hoti kai Christos hapax peri hamartion* - "because Christ also died for sins once for all"

Christ's death on the Cross is the Supreme Sacrifice which atones for man's sin. Even though sin separates man from God, the lost relationship can be restored through Christ.

The death of Christ was a sacrificial death for sins. It was a never-to-be-repeated death. *hapax* "distinguishes the one sacrifice of Christ from the repeated deaths of victims under the law" (Bigg 159). It was one death for all sins for all time. "The New Testament is completely sure that on the Cross something happened which never needs to happen again and that in that happening sin is finally defeated. On the Cross God dealt with man's sin in a way which is adequate for all sin, for all men, for all time" (Barclay 233).

*dikaios huper adikon* - "just/righteous for unjust/unrighteous" His death was vicarious. He died in our behalf, for our sake. He "died as the one true sin-offering" (Bigg 160).

"O love that wilt not let me go,

I rest my weary soul in Thee;

I give Thee back the life I owe,

That in Thine ocean depths its flow

May richer, fuller be" (George Matheson).

*hina humas prosagage to theo* - “that He may bring you to God”

*prosagage* - This word refers to the free access of Christians to the Father. Men who are separated from God can be restored into communion (relationship & fellowship) with God through this sacrificial death of Christ. Thus, this sin-offering opens the door to God, but we must walk through it by faith. We “pass from dis-grace to grace” (Hunter 131).

*thanatotheis men sarki* - “having been put to death in flesh” - the death of Christ

*zoopoietheis de pneumati* - “but made alive in spirit” - the resurrection of Christ.

### Verses 19-20

This is one of the most, if not *the* most debated passages in all of the NT. It has been estimated that there are over thirty variations in interpretation of the passage. It is upon this passage (and other related passages), for example, that many discuss “the descent of Christ” into hades (Shannon 25-31).

Ray Summers proposes a summary of 5 various views:

“1. That Jesus between his death and resurrection went to the world of the dead as a part of his suffering for man’s sins. (He proclaimed) that he was suffering because of their sins.

2. That he went in order to proclaim his lordship even over the dead; to empty Hades of the righteous people who had died before that time; to manifest his glory as the Lord of life.

3. That he went to proclaim to the disobedient spirits that the redemptive work of God which had been offered to them and which they had refused had now

become reality in his death on the cross. They, therefore, had been wrong in rejecting it and they were suffering only what they deserved to suffer. He was thus confirming their damnation.

4. That he went to proclaim salvation; to exhort the disobedient spirits to repent; to offer them a chance (or in some cases a second chance) at salvation.

5. That the passage does not relate to a descent of Christ to hell at all. Rather, it teaches that in the same eternal Spirit in which he was made alive (his resurrection), he had witnessed to disobedient men at the time of their disobedience while Noah was building the ark. Hence, the preaching took place at the time of their disobedience" (163-164).

Also, cp. *The Hermeneutical Spiral*, Osborne, 428; and *New Testament Interpretation*, Marshall, 264-277; 357-363.

### “The Descent of Christ”

#### I The Fact of the Descent

- A. Acts 2:22-33 (Ps. 16)
- B. Romans 10:7-8
- C. Mt. 12:40
- D. Mt. 16:18-21

#### II The Meaning of the Descent

- A. He lead captivity captive (Eph. 4:8-10)
  - 1. He liberated all the saints who had died in faith believing that God would someday deliver them from the bondage of the grave (Mt. 27:52-53).
  - 2. He preached the gospel to the dead saints and revealed to them the full gospel message (I Pt. 4:6).
- B. He spoiled principalities & powers (Col. 2:15)

cp. Heb. 2:14-15.

C. He made proclamation to the disobedient spirits (I Pt. 3:18f). Cp. II Pt. 2:4; Jude 6.

V. 19 (Based on the fifth view)

*pneumati* (v. 18) refers to His resurrection and thus a restoration to the spiritual kind of life He had in His pre-incarnate state.

It was while He was in this pre-incarnate state (*en ho*) that He went and preached to the “spirits in prison.” The “spirits” (disembodied people) who were now “in prison” (the place in which the wicked are punished after death) when Peter was writing these words were people who lived in disobedience during their earthly life (v. 20).

Christ preached to them through Noah “when formerly they were disobedient” (v. 20). Cp. 1:11.

The preaching occurred at the time of their disobedience. Every blow of the ax and hammer while Noah was working on the ark was a call to repentance (Summers 164) but they ignored it in disobedience.

V. 20

Reference is not just to those in Noah’s day (this would grammatically necessitate an article [”the”], but to disobedient kind of people (no article & so qualitative emphasis), *exampled* by those in the days of Noah.

The disobedient of Noah’s day are singled out for two reasons:

- “1. In Hebrew religious thought they were classic examples of people who were notoriously wicked.
2. Peter used them as a contrast to Noah who was an example of those who escaped God’s judgment

because they were obedient" (Summers 164).

*diesothesan di' hudator* - "were saved through water" or "escaped through water" or "were brought safely through water" or "were brought safely through by means of water"

One would think Peter should have spoken of their being saved *from* the water *by means of* the ark. This, however, would not allow him to make reference to "baptism" (v. 21).

"The only way the water can be spoken of as saving them is in its bearing up the ark in which they had taken refuge" (Summers 164).

*And that is just his point!*

Noah and his family (Noah, wife, three sons and their wives = eight), who were in the ark, were brought safely through this water-judgment of death on the disobedient by means of that same water.

Thus, that which was a means of *execution* for some was a means of *escape* for others.

### 3. Symbolization (3:21-22)

*ho kai humas antitupon nun sozei baptisma* - "and corresponding to that [water-deliverance], baptism now saves you"

*antitupon* - "counterpart, figure pointing to"; antitype; "The 'saving' of Noah's family by the water of the flood was an image of the 'saving' of the Christians by the water of baptism" (Summers 165).

*ou sarkos apothesis hrupou* - “not a removal of dirt from the flesh”

Baptism is not a physical cleansing. It is not an outward bodily cleansing rite (though the Jews had many of these).

*apothesis* - “removal”- only in NT twice: here & II Pt. 1:14.

*alla* - strong adversative conjunction

*eperotema* - “answer, pledge, appeal, craving, prayer, interrogation, demand”

Cp. *A Short History of the Early Church*, Boer, 75-76.

*suneideseos agathes* - cp. 3:16.

*di' anastaseon Iesou Christou* - It was “through the resurrection of Jesus Christ” that Christian baptism was able to be instituted. Without the resurrection there would be no baptism!

V. 22

*hos estin en dexia [tou] Theou* - “who is at the right hand of God”

*dexia theou* - “right hand of God”

The highest position of supreme honor and dominion.

*poreutheis eis ouranon* - “after having gone into heaven”

V. 18 spoke of His death and resurrection while this verse speaks of His ascension!

*hypotagenton auto aggelon kai exouion kai dunameon* -

“angels and authorities and powers having been made subject to Him/having been subjected to Him”

“This supernatural hierarchy of rulers is thus subordinate

to the triumphant Christ" (Summers 165).

All these have been made subject to Christ Who is "personally participant in the sovereignty of God" (Hunter 135).

## G. Christian Challenge (4:1-11)

### 1. Vices to Avoid (4:1-6)

*oun* - "therefore - an inferential conjunction based on 3:18-22; the inference is expressed in the verb: *hoplisasthe*.

*Christou pathontos sarki* - "since Christ suffered in the flesh" - 2nd Aorist Participle - referring to Christ's physical suffering to the point of death.

*This is the 4th specific reference to the suffering of Christ*  
(cp. 1:11; 2:21, 23)

*hoplisasthe* - "arm yourself with, equip, prepare"  
1st Aorist Imperative Middle - The aorist imperative denotes action that is to be undertaken at once.  
Hapax legomenon

*ten auten ennoian* - "the same mind, idea, thought, attitude, intention, purpose"  
Christ had the disposition to endure unjust suffering and so must Christians. Even if we must face suffering "until death brings it to an end" (Lenski 178), we will only be doing as Jesus did. And we are certainly not above our Heavenly Master!  
*ennοian* occurs in the NT only here and Heb. 4:12.

*hoti* - this introduces a casual clause and gives the

reason for the imperative *hoplisasthe*. Thus, this *hoti* clause is to be regarded as parenthetical in its usage.

*ho pathon sarki* (2nd Aorist Participle) - “the one having suffered in flesh” *pepautai hamartias* - (Perfect Indicative Passive) - “is done with sin” (NIV), “is finished with sin” (Jewish NT), “has ceased from sin” (NASB).

*This is the 5th specific reference to the suffering of saints*  
(cp. 2:19, 20; 3:14, 17)

There are 4 main views on the meaning of this portion of the verse:

1. “This commitment to suffering in one’s opposing evil means that he has ceased from sin as a way of life. Sin no longer is the dominating force in his life. The rest of his life in this world is no longer under the dominion of human passions, but under the will of God. His motive for life is not what man’s desire dictates but what God’s desire dictates” (Summers 166).
2. Since Peter has just spoken of baptism (v. 23), “in that act of baptism he is identified with Christ; he shares his sufferings and even his death; and he shares his risen life and power, and is, therefore, victor over sin” (Barclay 247-248).  
Cp. Romans 6:1-14.
3. It may be referring to the experiences of suffering which these Christians had endured. “He that in meekness and fear hath endured persecution rather than join in the wicked ways of the heathen, can be trusted to do right; temptation has manifestly no power over him” (Bigg 167).  
Those who have come through persecution and not

denied the Christian faith have done so with the result that their faith and character are strengthened. They are able to resist temptation.

4. Lenski takes the view that “the sufferer has reached death” (179. Reference then is to the Christian’s physical death.

### V. 2

*eis to biosai* - “to live” - hapax legomenon

This extends the expression “arm yourself also with the same attitude.”

This, in itself, is evidence against the 4th viewpoint above that reference is to physical death.

*ton epiloipon en sarki chronon* - “the remaining time in flesh” - i.e., the rest of their life in this world.

*epiloionon* - “remaining” - this may serve as an implicit reminder that “a part of their earthly life has gone beyond their control” (Williams 58). Hapax legomenon.

*meketi anthropon epithumiaiis alla thelemati theou* - “no longer/no more by/to/for the desires of men but by/to/for the will of God”

The expression “of men” and “of God” are mutually exclusive. They are antithetical expressions.

“Man lives either according to his own desires or according to God’s will” (Stahlin 2: 921).

Cp. Romans 6:11-14.

### V. 3

*arketos gar ho pareluthos chronos* - “for the past time/the time that is past is sufficient/enough”

*pareluthos* - Perfect Active Participle - denotes time that lasted a while but has now ‘ended.’ Reference

is to their pre-Christian life.

*arketos* - “sufficient, enough”

*to boulema ton ethnon kateirgasthai* - “to have done/to do the will/desire of the Gentiles”

*kateirgasthai* - “do, accomplish, produce, bring about”  
Perfect Middle Infinitive

*to boulema ton ethnon* - this “will of the Gentiles” and the ‘will of God’ are “thoroughly antagonistic” (Williams 58).

*peporeumenos* - “having lived/proceeded/conducted one’s life” - Perfect Middle Participle - The perfect tense denotes once in the past but not now.

These three occurrences of the perfect tense (*parelēluthos, kateirgasthai, peporeumenos*) denote “existing results” - it has all come to an abrupt end!

The following six ‘vices’ are all in the plural (indicating ‘acts’ or ‘kinds of’) and are indicative of what “the will of the Gentiles” involves:

*aselgeiai* - sensualities, indecencies, excesses of all kinds lasciviousness, licentiousness, when people let themselves go

*epithumiai* - lusts, inner lustful desires for something forbidden which leads to outward excesses

*oinophlugiai* - excesses of wine, wine-drinkings, wine-bibbings, drunkennesses; [hapax legomenon]

*komois* - carousings, riotous drinking parties, merry-makings, orgies, revels

*potois* - drinking parties, carousals [hapax legomenon]  
*athemitois eidololatriai* - unlawful/forbidden idolatries

## V. 4

*en ho* - “in which” - i.e., in connection with that manner of life

*xenizontai* - “they are amazed/surprised/astonished”

Present Indicative Passive

The former ‘friends’ are shocked that the Christian does not ‘walk’ the former lifestyle with them any longer, as is made plain in the following phrase:

*me suntrechonton humon eis sten auten tes asotias anachusin* -

“from your not joining with them to/into the same excess/flood of dissipation/reckless living”

*suntrechonton* - “joining with, plunging with, running with”

Present Active Participle - This word “expresses the blind haste of the wicked man who rushes headlong on his pleasure” (Bigg 169).

*anachusin* - “excess, flood, outpouring” - [hapax legomenon]

*tes asotias* - “of the dissipation/reckless living” - i.e., that mentioned in v. 3; to be extravagant in the pursuit of pleasure.

*Blasphemoutes* - “blaspheming” - Present Active Participle

This verse points out that the readers had once participated in these practices. “Their present refusal to do so was a surprise to their former companions in sin, who could not understand the change which had come over them” (Summers 166). They, therefore, “blasphemed” or “cursed the Christians and the whole religion which made people the opposite of what they had once been” (Lenski 183).

## V. 5

*hoi apodosousin logon* - “who shall give account”

*to hetoimos echonti krivai* - “to Him Who is ready to judge”

*zontas kai vekrous* - “living and dead” - those living at the time (Present Participle) and those already dead.

## V.6

*eis touto gar* - “for this reason, to this end/purpose” and will be explained in the *hina* clause.

*kai nekrois eueggelisthe* - “gospel has been preached even to the dead” - The ‘dead’ in this verse is referring to the same ‘dead’ in vs. 5 - i.e., those who are physically dead.

“Those who were now ‘dead’ had had the gospel preached to them before they died (aorist tense) [1st Aorist Indicative Passive]. The purpose (*hina*) of that preaching was that even though they would answer to God for the sins done ‘in the flesh,’ they would live in a redemptive relationship to God ‘in the spirit’” (Summers 167).

2. Virtures to Appropriate (4:7-11)

## V. 7

*Panton de to telos eggiken* - “Now the end of all things is near”

Apparently, reference is to the end of the present world order and Christ’s return.

*eggiken* - “approach, come near, draw near”

Perfect Indicative Active

Peter is not setting dates or drawing charts. He is simply saying that the end may occur at any time. The exact time of the end “is a matter which God concealed even from those whom He inspired to write about it” (Summers 167).

*sophronesate ouv kai nepsisate eis proseuchas* - “therefore, be sensible and self-controlled”

*oun* - “therefore,” in view of the nearness of the end and of Christ’s coming

*sophronesate* - “be sensible, be in one’s right mind, be serious, think sensibly; be of sound mind; to keep one’s head; to preserve one’s sanity” - aorist imperative.

“The great characteristic of sanity is that it sees things in their proper proportions; it sees what things are important and what are not; it is not swept away by sudden and transitory enthusiasms; it is prone neither to unbalanced fanaticism nor to unrealizing indifference. It is only when we see the affairs of earth in the light of eternity that we see them in their proper proportions; it is when God is given His proper place that everything takes its proper place” (Barclay 251).

*nepho* - “sober, free from every form of mental and spiritual drunkenness; well balanced, self-controlled; to act soberly and sensibly” - aorist imperative

“This does not mean that the Christian is to be lost in a gloomy joylessness; but it does mean that his approach to life must not be frivolous and irresponsible. To take things seriously is to be aware of their real

importance and to be ever mindful of their consequences in time and in eternity. It is to approach life, not as a jest, but as a serious matter for which we are answerable" (Barclay 252).

*eis proseuchas* - "for prayers" - This plural denotes "prayers of all kinds, private and public" (Vincent 662). "When a man's mind is unbalanced and his approach to life is frivolous and irresponsible, he cannot pray as he ought. We learn to pray only when we take life so wisely and so seriously that we begin to say in all things: 'Thy will be done'" (Barclay 662).

These Christians are thus enjoined "to be in such a state of mind that the spirit of prayer shall be kept alive and . . . strengthened" (Williams 62) - in spite of their troublesome times.

#### V. 8

*pro panton* - "above all" - This expression "emphasizes the pre-eminent importance of love" (Hart 72).

*ten eis heautous agapen ektene echontes* - "having fervent/constant/unfailing love for one another/each other"

*echontes* - "having" - Present Active Participle - in connection with the imperatives of verse 7.

The exhortation is not "to love, but to love with intensity" (Williams 62).

*hoti agape kaluptei plethos hamartion* - "because love covers/hides a multitude/number/quantity of sins"

*hoti* - "because" - causal clause; a reason given;

*agape* - God's kind of love

*kaluptei plethos hamartion* - “covers/hides a multitude/number/quantity of sins”

Barclay suggests three possible interpretations:

1. “It may mean that *our* love can overlook many sins.
2. It may mean that, if we love others, God will overlook a multitude of sins in us.
3. It may mean that *God’s* love covers the multitude of our sins” (253).

Lenski says that *plethos* “indicates the mass of daily sins of weakness which come to the attention of Christians because of their constant contact and association” (195).

Due to the ethical nature of this section of the epistle, the following conclusion may be appropriate: if we have God’s kind of love for one another, we will not be so apt to be judgmental but rather forgiving!

#### V. 9

*philoxenoi* - [be] “hospitable” - This word occurs in the NT only 3 times: I Tim. 3:2; Titus 1:8; and here.

Cp. Rom. 12:13.

*eis allelous* - “to one another” - Hospitality should be reciprocal.

*aneu goggusmou* - “without complaining/whispering/grumbling/quarreling” - This word occurs in the NT 4 times: John 7:12; Acts 6:1; Phil. 2:14; and here.

This will “free hospitality from either inward or outward unfriendliness” (Rengstorf 1: 736).

#### V. 10

*kathos* - “as, inasmuch as, because”

*hekastos elaben charisma* - “each received a gift”

Peter emphasizes that each Christian has received some kind of special gift or ability, some endowment graciously bestowed on him/her by God.

*charisma* - cp. Rom. 12:6-8; I Cor. 12:4, 9, 28-31; Eph. 4:7-16.

The word refers to “any act of service in keeping the commandment of love” (Conzelmann 9: 406).

“Whatever gift (natural or miraculous) any Christian has should be used, not merely or chiefly for his own advantage, but for the good of others. The entire church should have the benefit of it. He should not deem it beneath himself to do so” (Williams 63), as the next phrase shows:

*diakonountes* - “ministering” - Present Active Participle  
In connection with the imperatives of vs. 7.

Each Christian is to employ his gift in “ministering/serving” others.

*auto* - “it” - the antecedent is *charisma*

*hos kaloi oikonomoi* - “as good stewards”

*oikonomoi* - “one to whom certain property is entrusted to be administered according to the owner’s will and direction . . . God has entrusted some charisma to each Christian. To be ‘an excellent steward’ he must administer it as the Bestower wants him to” (Lenski 197).

*poikiles* - “manifold, various, many-colored”

This term stresses the “variety of the gifts which God’s grace confers” (Williams 63).

This verse “calls every Christian a recipient of the

divine gift of grace, and consequently a steward of the manifold grace of God" (Michel 5: 151).

"The Christian must always be under the conviction that nothing he possesses of material goods or personal qualities is his own; it all belongs to God and he must ever use what he has in the interests of God to whom he is always answerable" (Barclay 256).

### V. 11

Peter either divides *charisma* of vs. 10 into *lalei* and *diakonei* or he simply singles out these two aspects of *charisma*.

*ei lalei, hos logia theou* - "speaking = preaching, teaching, exhorting" (cp. Rom. 12:6-8)

"What he speaks he must speak, not as if it were woven out of himself, but as communications from God" (Williams 63).

He is to speak "as one who transmits divine truth and not as one who purveys his own private notions" (Hunter 140).

*ei tis diakonei, hos, exi ischuos hes choregie ho theos* - "if anyone ministers, as from/by means of the strength which God supplies"

This "includes all forms of the ministration of God's gifts other than those of speech" (Hart 73).

Christians are "to render their services not by way of patronage, with any show or feeling of superiority, but 'as of the strength which God supplies,' with humble acknowledgment that all their power of doing good is given by God" (Bigg 175).

"When you are engaged in Christian service, you must

not do it as if you were conferring a personal favor or distributing bounty from your own store, but in the consciousness that what you give you first received from God" (Barclay 256).

### III THE CHURCH OF SALVATION (4:12-5:11)

#### A. Specifics on Suffering (4:12-19)

##### I. Acceptance of Suffering (4:12)

*Agapetoi* - “Beloved, those who are the objects of God’s love” - cp. 2:11

*me xenizesthe* - “stop being surprised”

Present Imperative Passive

This prohibition with the present tense “demands the cessation of some act that is already in progress” (Dana & Mantey 302).

They were ‘being astonished’ at the trials they were experiencing as something that should be foreign to them. Peter tells them to ‘stop it’ and look at their circumstances as an opportunity to share in the sufferings of Christ.

*purosis* - “fiery ordeal, burning, fiery trials”

It denotes the severity of their trials. The use of the word “is plainly based on the OT metaphor of the refining of metals, applied here to the sufferings which God sends to test believers. Suffering is essential to the Christian as a participation in the *pathemata tou Christou*, v. 13”(Lang 6: 951).

*humin ginomene* - “coming upon you” - This present participle indicates that the *purosis* is actually taking place.

*pros peirasmon humin* - “for your testing”

“Putting their Christian character to the test for the sake of improving it was the end of the fiery trial. He who passes through life without sharp trials is more to

be pitied than congratulated" (Williams 64).

"Hence, 'do not be surprised by the fiery heat present among you (in the form of suffering),' which comes upon you (from God) as a test (of faith)" (Lang 6: 951).

## 2. Attitude in Suffering (4:13-14)

Instead of being surprised at your trials, rejoice in them.

### V. 13

*alla katho* - "but in so far as/to the degree that"  
*koinoneite tois tou Christou pathemasin chairete* - "you share/participate in the sufferings of Christ, rejoice"  
 "So far as your suffering is undeserved and for Christ's name" (Hart 74), which idea Peter expands in verses 15-16.

*This is the 5th specific reference to the sufferings of Christ*  
 (cp. 1:11, 2:21, 23; 4:1)

An attitude of "rejoicing" glorifies God.

*hina kai en te apokalupsei tes doxes autou charete agalliomenoi* - "that you may also rejoice at the revelation of His glory"  
 In essence, Peter says, "be rejoicing" NOW so that "you may be rejoicing" THEN. Reference is to the second coming of Christ.

The reason for rejoicing is stated in v. 14b.

### V. 14

*ei oneidezesthe* - "if/since you are being reproached/denounced/insulted"

This is the same word which is translated "revile"

in Mt. 5:11.

*en onomati Christou* - “at/in the name of Christ”

This is the only NT occurrence of this expression, though the idea is found elsewhere (cp. Acts 5:41; 9:16; 21:13).

This prepares Peter’s readers for the expression *Christianos* in v. 16.

Cp. Boer, 47-48.

*makarioi* - “blessed, happy, to be congratulated”

This is the same word used in the beatitudes in Mt. 5.

*hoti* - “because” - causal; This word “points to the proof that they are blessed” (Williams 65) and should be “rejoicing.”

“From our enemies come reproaches, from the Spirit comes the glory that makes us blessed” (Lenski 206). This clause is one reason why they are blessed in the midst of reproaches/insults.

*to tes doxes kai to tou theou pneuma eph’ humas anapauetai* - “the Spirit of glory and/even of God is resting upon you”

In other words, God’s presence is being made manifest in you.

Emphases in vs. 12-14:

- \* Stop letting suffering catch you unexpectedly/off guard.  
Don’t be surprised or think it strange.
- \* Suffering comes to test your faith.
- \* You are partakers of the sufferings of Christ;  
mutual participants.

\* Be happy that you are privileged to suffer with Christ.

### 3. Antecedent for Suffering (4:15-16)

V. 15

*me gar tis humon pascheto* - “for do not let anyone of you suffer”

*This is the 6th specific reference to the suffering of saints*  
(cp. 2:19, 20; 3:14, 17; 4:1)

*phoneus* - “murderer”

*kleptes* - “thief” - cp. “kleptomaniac”

*kakopois* - cp. 2:12, 14

*allotriepiskopos* - This is the only occurrence of this word in the NT (hapax legomenon). It is made up of two words:

*allotrios* - “belonging to another, another”

*episkopos* - “bishop, overseer, inspector”

It is variously translated: “busybody” (KJV);

“mischief-maker” (RSV); “revolutionary” (Moffatt);

“a meddler in other men’s matters” (ASV); “a meddler in other’s affairs” (New Berkeley); “troublesome meddler” (NASB); “meddler” (NIV). Whatever the

translation, reference is to a self-appointed overseer of other men’s matters; one who spies out the affairs of others; “one who usurps authority in matters not within his province” (Vincent 664).

Cp. I Thess. 4:11; II Thess. 3:11.

It is interesting to note that the word *episkopos* is

translated “bishop,” and is one of the words for

‘pastors’ in the NT [along with *poimen* and *presbuteros*],

perhaps suggesting that preachers should not meddle in the work of other preachers.

## V. 16

*ei de hos Christianos* - “but if as a Christian” [you suffer]

The verb “suffer” can be supplied because it is an extension of the thought expressed in v. 15.

The word for “Christian” occurs in the NT only 3 times: Acts 11:26; 26:28, and here.

In each occurrence of the word, it is used in a derogatory way, a sense of reproach.

“The Jews used *Nazoraion* (Nazarenes) as a nickname for Christians (Acts 24:5)” (Robertson 128).

“The implication is that if anyone of the readers suffers as a murderer, etc., this is not suffering as a Christian. Such a one would only suffer as the criminal that he really would be. ‘But if as a Christian’ puts ‘Christian’ in strong contrast with the four terms that were used in v. 15 to designate criminals” (Lenski 208).

A Christian should suffer innocently just as Christ did (cp. 2:19, 20; 3:14, 17; 4:1). By so doing, we are following “in His steps” (2:21).

*me aischunestho* - “let him not be ashamed”

“Peter had once been ashamed to suffer reproach or even a snare for being a disciple of Christ (Mk. 14:68)” (Robertson 128).

Peter has thus been qualified by his own experience to make such a command and demand on his readers. He is not ashamed now!

*doxazeto de ton theon* - “but let him glorify God”

Cp. 2:12

*en to onomati touto* - “in this name” - the name

*Christianos* (cp. Acts 5:41).

“It is Peter’s injunction that, if a Christian has to suffer for Christ, he must do so in such a way that his suffering brings glory to God and to the name that he bears. His life and conduct must be the best argument that he does not deserve the suffering which has come upon him and his attitude toward it must commend the name he bears” (Barclay 260).

#### 4. Appeal from Suffering (4:17-18)

V. 17

*hoti ho kairos tou arxasthai to krima apo tou oikou tou theou* - “because [it is] the time for judgment to begin from the household/family/people of God”

“The meaning appears to be that the sufferings of Christians are the actual beginning of the final judgment” (Bigg 181).

“Their trials (v. 12) are in some respects a judgment” (Williams 66).

Lenski says *krima* should be translated “verdict” instead of “judgment.” He maintains that Peter is referring to the ‘verdict’ of Christians on the persecutors: “The period in which Peter writes is the one when God’s verdict on such men is to start, and its start is *apo*, from the house of God, from the crimes these men are committing against God’s house, his holy church.

Every verdict starts from the object involved in the crime. The thought is the same as that expressed in v. 5 regarding blasphemers” (211).

*ei de proton aph’ hemon* - “and if first from us”

Peter “conceives the judgment as beginning from

Christians first, because the first act in the drama is the persecution which they suffer" (Williams 66). "Bad enough is this verdict when it starts first 'from us,' against whom these crimes are committed" (Lenski 211).

*ti to telos ton apeithounton to tou theou euaggelio* - "what the end of those who are disobedient to the gospel of God?"

This expression "emphasizes the severity of God's judgment" (Summers 169). The prospect of those who reject the gospel is dire indeed!

"But what about these persecutors? 'What the end of those who are disobedient to the gospel of God?' Terrible enough to sin against 'the house of God' - how terrible to end by disobeying the 'the gospel of God'? How serious this persecution of God's church is Paul lets us understand when he speaks of his own crime in this respect in Gal. 1:13; I Cor. 15:9; I Tim. 1:13. Paul escaped the verdict by finally not being *disobedient* to the gospel of God (Acts 26:19)" (Lenski 211).

Thus, according to Lenski, "this verdict is not for us, the house of God. It is only for those who deserve it, first because of their treatment of God's people, finally because of their treatment of God's gospel. What their end will be the godless readers may tell themselves" (212).

V. 18

*kai ei ho dikaios molis sozetai, ho asebes kai hamartolos pou phaneitai;* - "and 'if the righteous is being saved with

difficulty, where will the ungodly and sinner appear?"

A quotation of Prov. 11:31 from the LXX.

Peter reenforces his thought in v. 17 by this quotation.

*molis* - "with difficulty"

Reference is to "the sufferings of Christians, which are regarded as the fiery glow and beginning of judgment. They make great demands on Christians and above all represent a great temptation. Only with great difficulty will Christians pass through this hard time and stand in the divine judgment. The author wants to spur his readers on to faithfulness and to show them the seriousness of their responsibility" (Schneider 4: 736).

"The ultimate application of the Proverbs passage is a motivation for the Christian under suffering and trials to restrain themselves from evil, to give themselves to good conduct, and to commit themselves to a Creator Who can be trusted to be faithful to them (v. 19)" (Summers 169).

"... if the judgment is so severe that it deals a harsh blow for those associated with the family of God, then surely the pagans, who have no connection whatsoever with God's people or salvation, will be cut off entirely (cf. 2:7-8)" (McKnight 252).

## 5. Aspiration during Suffering (4:19)

*hoste* - "wherefore, therefore, so then" - "in view of all that has been said concerning suffering, especially the blessed results of suffering" (Williams 67).

*hoi paschontes kata to thelema tou theou* - [let] “those who suffer according to the will of God”

*This is the 7th specific reference to the suffering of saints*  
(cp. 2:19, 20; 3:14, 17; 4:1, 15)

*paratithesthosan* - “commit/deposit”

“The idea is that of depositing a treasure into safe and trustworthy hands” (Lenski 213). This is “a banking figure” (Robertson 129). Cp. Lk. 23:46.

*psuchas* - “souls” - their lives/personhood/selves”

“All who suffer for their faith are to deposit ‘their lives’ with their faithful Creator” (Lenski 213-214).

*pisto ktiste* - “faithful Creator”

“Peter would impress upon them the fact of the divine faithfulness; God will do all that he has promised to do” (Williams 67).

*en agathopoia* - “in doing what is right”

“Well-doing, diligent obedience in the midst of suffering is the sign of trust” (Bigg 182).

“The surrender to God is to be coupled with the active practice of good” (Vincent 664).

## B. Faithful in Function (5:1-5)

### I. Proper Supervision (5:1)

*oun* - “therefore” - transitional

*parakalo* - “I exhort”

*presbiterous en humin* - “elders among you”

The terms “elder” and “bishop” are used interchangeably in the NT (cp. Acts 20:17, 28; Titus 1:5, 7) and refer to the minister/pastor; together with “deacons” constitute the two classes of officers in the early churches.

“The official heads of the communities addressed” (Hart 76).

*ho sumpresbeteros* - “the fellow-elder” - hapax legomenon.

“The fellow-presbyter whom you know so well” (Bigg 186).

He shares their concerns (Summers 169).

“The expression is decisive against the primacy of Peter” (Vincent 664).

He identifies himself with them to show that what he urges upon them “he exemplifies in his own life” (Lenski 216).

“This self-designation justifies Peter’s right to exhort them” (Hart 76).

*martus ton tou Christou pathematon* - “witness of the sufferings of Christ”

“A witness of the sufferings of Christ is one who is in a position to certify that the sufferings actually occurred” (Bigg 187).

“As an eyewitness of the death of Christ, he was one whose exhortation would be respected by his readers” (Summers 169).

Or, reference is to “participation in Christ’s sufferings, and not just to being there as an eye-witness (cf. the description of the sufferings of Christians in persecution as ‘sharers in the sufferings of Christ’ in 4:13). That the sufferings endured in persecution . . . should be thought of in this way is a common notion in the NT”

(Strathmann 4: 494).

Cp. II Cor. 1:5 and Col. 1:24.

*This is the 6th specific reference to the sufferings of Christ*  
(cp. 1:1; 2:21, 23; 4:1, 13)

*ho kai tes mellouses apokaluptesthai doxes koinonos* - “and the partaker/partner/sharer of the glory about to be revealed”

As a participant in the sufferings of Christ, Peter also expresses his certainty regarding participation in the coming glory at the second coming of Christ.

“He is to share with Christ in His glory” (Bigg 187).

## 2. Pleasing Spirit (5:2-3)

*poimanate* - “tend/shepherd”

1st Aorist Imperative Active

“Jesus used this very word to Peter in the interview by the Sea of Galilee (Jn. 21:16) and Peter doubtless has this fact in mind here” (Robertson 130).

The term includes feeding, guidance, protection, instruction, comfort, reproofing, etc. It is “a general expression for all necessary pastoral functions” (Summers 169).

*to en humin poimnion tou theou* - “the flock of God among you/in your care”

It is ‘God’s flock’ for which responsible leadership is to be provided. God entrusts such leadership to them.

*episkopountes* - “overseeing, exercising oversight”

This participle has the same meaning of *poimanate* and serves to introduce “all the following adverbial

modifiers. . . . Some sheep (congregations) think they are supposed to do this and that the pastor is just to preach and teach. Strange sheep!" (Lenski 218).

"The spirit in which the oversight is to be taken is presented . . . in a threefold antithetical form:" (Williams 68).

Negative: *me anagkastos* - "not under compulsion" - Not like drafted soldiers. Hapax legomenon.

Positive: *alla hekousios kata theon* - "but willingly according to God" - only here & Heb. 10:26 in NT. Like volunteers whose only constraint is the will of God.

Negative: *mede aischrokerdos* - "neither with greediness for material gain" - Hapax legomenon.

"What Peter forbids is not reasonable renumeration but a sordid lust for money" (Hunter 149).

Material gain should not be a motive for either getting into the ministry of a pastor or continuing in it.

Positive: *alla prothumos* - "but willingly, eagerly" Hapax legomenon

"With a 'burning readiness' to shepherd God's sheep" (Summers 170).

Negative: *med' hos katakurieuontes ton kleron* - "nor as domineering/exerting authority over the allotted charges"

"The shepherds are not to be little popes or petty tyrants" (Lenski 219).

The shepherds are not to lord it over the lots for the people belong to God.

Positive: *tupoi ginomenoi tou poimniou* - "being/becoming examples to the flock"

"This means that the pastor is to be in front leading

the flock rather than behind driving them" (Summers 170).

Thus, "Peter mentions three common sins of preachers: laziness, greed, popishness, all of which are especially objectionable in days of persecution. Peter demands voluntariness, unselfish devotion, models fit to be patterned after" (Lenski 220).

### 3. Pertinent Stimulus (5:4)

*phanerothentos tou archipoimenons* - "when the Chief Shepherd has been manifested"

Bigg says *phanerothentos* (1st Aorist Passive Participle) refers to the first advent of Christ (189); if so, it should be translated "since the Chief Shepherd appeared."

In either case (the incarnation or the second coming), awareness of Christ Himself is the pertinent stimulus for being 'faithful in function' to the Christian cause.

*ton amarantinon* - "unfading"

Hapax legomenon.

"... permanence in contrast to the perishable" (Summers 170).

*tes doxes stephanon* - "crown of glory"

The word 'crown' is not "the diadem crown associated with royalty. It is the 'stephanos' award for faithful service" (Summers 170).

"... it is the crown of victory" (Robertson 132).

This refers to "the highest honor and distinction" (Lenski 221).

“I Peter 5:4 is addressed to the leaders of the church. As shepherds of the flock they are to be examples and on the imminent manifestation of the Chief Shepherd they will then receive the crown of victory and life” (Grundmann 6: 631).

“When Jesus returns as Savior and Judge (cf. I Peter 1:3-5, 9, 13, 20; 2:12; 3:9-12; 4:5-6, 7, 13, 17-19), he will give (cf. 1:9) them a ‘crown of glory’ for their faithfulness to him. It is unwise to think here of a physical crown; rather, the crown is the glory of being accepted by God - a reward for those elders who conduct themselves as elders should, by serving under God those whom God has given them to serve. Until then they are to serve because of God’s call and the joy that comes from doing his work” (McKnight 262-263).

#### 4. Particular Submission (5:5)

*Homoios* - “likewise, in the same way”

The same rule of unselfishness which applied to the ‘elder-shepherd’ in vs. 1-4 also applies to the ‘sheep,’ especially the *neoteroi* - “younger men” who are to:

*hupotagete* - “be subject”

The context seems to indicate a self-subjection of humility. Do not think too highly of yourselves, as young people are so prone to do.

“While elders are not to act as lords of the congregations, younger men are not to despise the elders and act as if they amount to nothing” (Lenski 221).

*presbuterois* - “elders”

“Here the antithesis between younger and elder shows

that the word refers to age, not to office as in v. 1” (Robertson 132).

“That would include all the other members, whether in or out of office. It is, then, an exhortation to those who are younger in age to submit to those who are older in age” (Williams 70).

*pantes de* - “and all”

All ages, classes, etc.

*egkombosasthe* - “clothe yourselves”

1st Aorist Imperative Middle

Hapax legomenon

*tapeinophrosunen* - “humility”

“The figure carries an exhortation to put on humility as a working virtue employed in ministry” (Vincent 668).

The term *kombos* was used for a slave’s apron. Jesus Himself had put on such an apron. “At the Last Supper John says of him that he took a towel and girded himself, and took water and began to wash his disciple’s feet (Jn. 13:4, 5). Jesus girded himself with the apron of humility; and so must his followers” (Barclay 270).

Jesus, however, made it very clear that the apron of humility is the garment of honor. He said in Mt. 23: 11, 12b, “But the greatest among you shall be your servant . . . that whoever humbles himself shall be exalted.”

“Humility as readiness for service is to be mutual, and it is to be put on like a loin cloth (*egkombosasthe*). Each in the Christian community knows that he may seek the service of the other, and each is pledged like

a waiting slave to this service; the members of the community live for one another. *tapeinophrosune* is in this context the heart of Christian existence in which life is ordered to willing service for others and the believer lets himself be assigned to his proper place by the hand of God" (Grundmann 8: 23).

*hoti* - "because" - Peter now gives a reason or basis for his statement: "As so often before, the exhortation is supported by a citation from the Old Testament - that is, from the Septuagint translation of *Proverbs 3:34*" (Williams 71):

*Ho theos huperephanois antitassetai, tapeinos de didosin charin.*  
"God resists/opposes proud/haughty ones but gives grace to humble ones."

This passage is cited as a motivation for humility.

### C. Christlike in Character (5:6-11)

#### 1. Subjection (5:6-7)

*oun* - "therefore" - because God gives grace to the humble

*Tapeinothete* - "be humble" - 1st Aorist Imperative Passive  
Humility refers to subjection to God!

*hupo ten krataian cheira tou theou* - "under the mighty hand of God"

As in Ezek. 20:34, so here, the phrase is used "to denote the dread power of the great Judge" (Bigg 192).

"Reference is to the blows and severe punishments which God sends and which man cannot and will not escape" (Michaelis 3: 912).

*hina humas hupsiōe en kairo* - “that He may exalt you in season/at proper time”

Peter urges the Christians to be humble under God’s hand “and leave to God the matter of their being exalted” (Summers 170).

“Not thy fancied time, but His own wisely-appointed time” (Leighton 461).

“It may occur partly in this life, but it will certainly occur in the next life” (Williams 71).

#### V. 7

*epiripsiantes* - “having thrown” - 1st Aorist Active Participle

The aorist participle denotes antecedent action relative to the main verb = *tapeinōthete* (v. 6).

It is only when we have thrown the whole of our life upon Him that we are “humble.” Humility is subjection to God.

*merimnan* - “anxiety, worry, care” - such “as when one does not know whether to do this or to do that, ‘distraction’” (Lenski 224). Contextually, “the alarm of the persecuted Christians” (Bigg 192).

*ep’ auton* - “upon Him” - no other more secure one

*hoti auto melei peri humon* - “because to Him there is care concerning you”

The two pronouns *auton* and *auto* are brought “into proximity” (Williams 71).

This was, indeed, a comforting and much needed declaration for these suffering Christians.

## 2. Sobriety (5:8)

*Nepsiate* - “Be sober” (self-controlled)

*gregoresate* - “be alert” (watchful)

These two aorist imperatives call for the same spiritual sobriety mentioned in 1:13 and 4:7. Reference is to a “balance in disposition, thought, and action, never to be flighty, carried away by notions of our own or others.

We are not to be dull and sleepy” (Lenski 225).

The fact that God cares for us “implies no grant of carnal security” (Williams 71); “he is not thereby absolved from the duty of watchfulness” (Hunter 154) and spiritual sobriety.

In fact, God’s care should elicit such sobriety.

*ho antidikos* - “the (your) adversary”

“From *anti* ‘against,’ and *dike* ‘a lawsuit.’ Strictly, an adversary in a lawsuit” (Vincent 669). Thus, an antagonist.

*diabolos* - “devil”

The antagonist is none other than the “devil.”

“the slanderer” is a Greek rendering of the Hebrew Satan” (Bigg 192). It is the devil who opposes us.

*hos oruomenos* - “roaring”

Present Middle Participle - hapax legomenon

“It denotes . . . the howl of a beast in fierce hunger” (Vincent 669).

*leon* - “lion”

“Augustine says, ‘Christ is called a lion (Rev. 5:5)

because of his courage: the devil, because of his ferocity. The one lion comes to conquer, the other

to hurt" (Vincent 669).

*peripatei* - "prowls, is walking around"

Present Indicative Active

"He is continually in motion" (Williams 72).

"This word gave name to that sect of Greek philosophers known as *Peripatetics*, because they walked about while teaching or disputing" (Vincent 669-670).

*katapiein* - "to devour"

"The word means 'to swallow,' 'to gulp down' . . . in the negative sense of hostile destruction . . . the overpowering of man by the devil . . . the devil seeks to gain power over members of the community by inducing them to apostasize, especially through persecution" (Goppelt 6: 158-159).

### 3. Stedfastness (5:9)

*ho* - "whom" - the devil

*antistete* - "resist"

2nd Aorist Imperative

" . . . the verb means to be firm against onset" (Vincent 670).

*stereoi te pistei* - "firm in the faith"

" . . . stedfast in faith they are to resist the devil . . . the expression simply serves to strengthen the admonition to resist" (Bertram 7: 613).

"The devil is ever out to see whom he can ruin. Again, Peter must have been remembering how the devil had overcome him and he had denied his Lord. A man's faith must be like a solid wall against which the attacks

of the devil exhaust themselves in vain. The devil is like any bully and retreats when he is bravely resisted in the strength of Jesus Christ" (Barclay 272).

*eidotes ta auta ton pathematon* - "knowing the same sufferings/the same kind of sufferings"

"... the same 'kinds' of sufferings, rather than the same sufferings" (Robertson 505, 687).

*This is the 8th specific reference to the suffering of saints*  
(cp. 2:19, 20; 3:14, 17; 4:1, 15, 19)

*epiteleisthai* - "are being accomplished, placed upon, executed upon"

Present Passive Infinitive

*humon adelphoteti* - "your brotherhood, your brethren"  
Only here and 2:17 in the NT.

*en [to] kosmo* - "in the world"

"... here among men where suffering is our lot as it was that of Christ" (Lenski 227).

#### 4. Source (5:10-11)

*Ho de theos pases charitos* - "And the God of all grace"

This expression "characterizes God as the source of all grace (cp. *charis* in. v. 5), all divine favor for us who do not deserve it" (Lenski 227).

"The God whose characteristic is to supply grace to fit every need" (Hunter 156).

*ho kalesas humas eis ten aionion autou doxan en Christo* -

"the One Who called you into his eternal glory in

Christ”

This phrase refers to what the God of all grace has already done in grace. They were to share God’s glory here, but in its fullness in the future.

*en Christo* - “in Christ” - the sphere in which this calling took place.

*oligon pathontas* - “after having suffered a little/briefly”  
2nd Aorist Active Participle

This is the 9th specific reference to the suffering of saints

(cp. 2:19, 20; 3:14, 17; 4:1, 15, 19; 5:9)

*oligon* - “little, briefly” - in contrast to ‘glory’ which is eternal; “the *weight* of glory is opposed to the *lightness* of tribulation” (Hart 79).

“After” - then what? 4 things:

*autos katartisei* - “Himself will restore”

Future Indicative Active

“... the word used of ‘mending’ holes in nets (Mk. 1:19) or of setting a broken bone” (Hunter 157). Thus, a restoration. Cp. Gal. 6:1 and Heb. 10:5.

The word *autos*, “Himself,” is emphatic and is inserted to emphasize that only God Himself can fully achieve this.

*sterizei* - “will establish”

“It presupposes that the Christians who are to be strengthened are under assault and in danger of becoming uncertain or slothful in their faith or walk” (Harder 7: 65).

“The word is akin at the root to *stereos* (v. 9), and is the very word used by Christ in his exhortation to Peter (Lk. 22:32). Possibly there is a reminiscence of

this in Peter's use of the word here" (Vincent 672).

*sthenosei* - "will strengthen"

"If we were alone we could not stand; with this help from God we can do so" (Lenski 228).

The word means "to fill with strength."

"A life with no effort and no discipline almost inevitably becomes a flabby life. No one really knows what his faith means to him until it has been tried in the furnace of affliction. There is something doubly precious about a faith which has come victoriously through pain and sorrow and disappointment. The wind will extinguish a weak flame; but it will fan a strong flame into a still greater blaze. So it is with faith" (Barclay 274).

*themeliosei* - "will establish firmly"

"The radical notion of the word is, therefore, to 'ground securely.' It occurs in Mt. 7:25 of the house 'founded on a rock' (Vincent 672). Cp. Eph. 3:17 - 'grounded' in love.

V. 11

*auto to kratos eis tous aionas. Amen.* - "[to] Him [be] the dominion/power for ever and ever. Amen."

"God has power to do all if we humble ourselves under His 'mighty hand.' Peter wishes his readers to dwell on the majesty and power of God" (Bigg 195).

## CONCLUSION (5:12-14)

- \* Bearer (5:12)

*dia Silouanou* - “Through Silvanus”

This postscript (vs. 12-14) may have been written in Peter’s own handwriting, as Paul did (II Th. 3:17; Gal. 6:11). If so, Silvanus or Silas (Paul’s former companion - Acts 15:40) was either the amanuensis or the bearer of the epistle.

*tou pistou adelphou* - “the faithful brother”

Peter regards Silas as the faithful brother, “the definite article designating him as one well known for his fidelity” (Vincent 672). “Silas was known probably to some of the churches as Paul’s companion; in case he was unknown to any, Peter adds his own certificate” (Hart 79).

*hos logizomai* - “as I myself regard” [him]

Present Indicative Middle

“The verb denotes a settled persuasion or assurance” (Vincent 672). Peter gives his approval of Silas.

*egraphsia* - “I wrote/have written”

1st Aorist Indicative Active

This is an epistolary aorist. “The writer regards the time of writing as his correspondent will do when he shall have received the letter” (Vincent 673).

*oligon* - “briefly, by means of few words”

“He could have written more, for his heart is full of desire for their comfort and growth under sufferings” (Williams 73).

*parakalon* - “urging, exhorting”

Present Active Participle

*epimarturon* - “testifying”

Present Active Participle - hapax legomenon

*tauten einai alethe charin tou theou* - “this to be [the] true grace of God”

“The grace Peter’s readers had received at their conversion, and in the blessings of their subsequent Christian life, was no delusion (as in the face of persecution they might be tempted to imagine), but the genuine grace of God” (Hunter 158).

*eis hen stete* - “stand firm in it”

2nd Aorist Imperative Active

“... they are to stand fast for the gospel and resist the temptation to cave in under the pressure of suffering” (McKnight 280).

\* Babylon (5:13)

*he en babulonai suneklekte* - “the chosen one in Babylon”

I.e., the Church - “a congregation with whom Peter is staying” (Arndt & Gingrich 794).

Some say this is referring to Peter’s wife.

*en babulonai* - “in Babylon” - This is probably a symbolic reference to Rome (mystical Babylon as in the Revelation). “If Peter is in Rome about A.D. 65, there is every reason why he should not make that fact plain to the world at large and least of all to Nero” (Robertson 135).

*kai Markos ho huios mou* - “and Mark my son”

“Son of a Mary who lived in Jerusalem (Acts 12:12), and into whose house Peter went after release from prison. John Mark (Acts 12:12; 15:37); John (Acts 13:5, 13); Mark (Acts 15:39).

John was his Jewish, and Mark his Roman name. Mark was a cousin to Barnabas (Col. 4:10), which may have influenced the latter's choice (Acts 15:37)" (Williams 74).

He is doubtless the author of the gospel according to Mark. Mark apparently had come to know Jesus through Peter and thus his 'son' in the faith.

\* Benediction (5:14)

*en philemati agapes* - "with/in a kiss of love"

This is the same as the "holy kiss" (Rom. 16:16; I Cor. 16:20; II Cor. 13:12; I Th. 5:26). This 'kiss of love' "was a kiss on the check or forehead. It was exchanged by members of the early church to indicate goodwill as they observed the Lord's Supper" (Summers 171).

"The abuse of this custom led to its confinement to men with men and women with women and to its final abandonment" (Robertson 135-136).

"Chrysostom (347-407 A.D.) calls it 'the peace by which the Apostle expels all disturbing thought and beginning of smallmindedness . . . this kiss softens and levels . . . was obviously liable to abuse as Clement of Alexandria (cp. 200) shows: 'love is judged not in a kiss but in good will. Some do nothing but fill the Churches with noise of kissing . . . There is another - an impure - kiss full of venom pretending to holiness" (Hart 80).

*eirene humin pasin tois en Christo* - "peace to all those in Christ"

"The readers may suffer severely, but God's peace rests upon them" (Lenski 233).

"As Peter had begun his letter with a 'peace be unto you' (1:2), so now he ends it with another; only he adds the words *tois in Christo*, as if saying, 'Peace be to you; but remember that true peace can be only to those who are firmly linked to Christ by faith, and linked to one another in that loving fellowship which

is in the church'" (Hunter 159).

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